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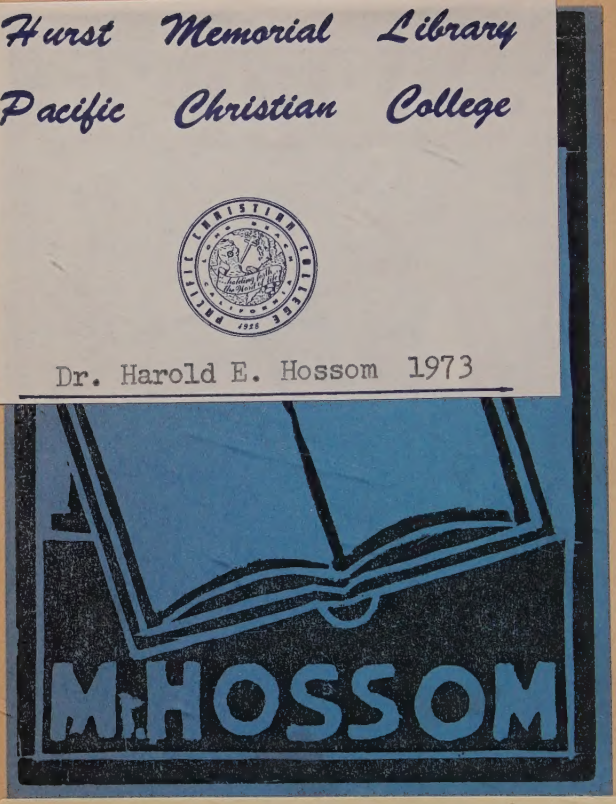

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EVOLUTION AND REDEMPTION

JOHN GARDNER, D.D.

EVOLUTION AND REDEMPTION

A Religious Appeal to the Modern Mind

BY
JOHN GARDNER, D.D.

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FOREWORD

In the days of Horace Bushnell and R. W. Dale it was the custom of preachers to deliver courses of sermons on Christian Doctrine, but during recent years comparatively few preachers have dared to venture into such a field. The Social Order, on the one hand, and talks on personal problems, on the other hand, have seemed more impressive. The result has been a confusion in the minds of people which has led them to make their own excursions into the realm of the unseen and eternal. To-day there is a demand from young and old for guidance. To that demand the Author has ventured to respond. In doing so he can only claim to have been a man who during thirty years of active ministry has esteemed love of Truth part of his love of God, and who has endeavored to render service to those who turn to him for knowledge of the way.

Each chapter in this book was delivered to a congregation. It is the Author's method in public address to express himself in the spoken rather than the written style. He trusts that the simplicity and directness of his appeal will not seriously militate against the effectiveness of the message which the ensuing chapters are meant to convey.

The Author has not ventured on a discussion of the nature of God. His argument assumes the

reality of God as Jesus revealed Him. His object has been a discussion of religion from the point of view of experience. He presumes that most men come to their beliefs in much the same way. They accept the ways of thinking of those who influence their lives,—their parents, their teachers, the society in which they are reared. Just as they accept the idea that twice two make four, that there are four seasons in the year, that the earth is round, so they accept their parents' standards and working beliefs. If their fathers and mothers seem to derive happiness and comfort from prayer and an avowal of faith in God, they practice the same habits and associate God with their lives. Later on they become critical of their parents, they examine into the sincerity of their professions, they question the premises on which belief is founded, they put things to the proof. Walt Whitman has well said,

"No one can acquire from another—not one,
No one can grow for another—not one.
The song is to the singer, and comes back most to him;
The teaching is to the teacher, and comes back most to him."

. . . . . .

"And no man understands any greatness or goodness but his own, or the indication of his own."

In religion we solve our problems, not theoretically, but through action. When I recognize myself as living, not in chaos, but a cosmos, and that this universe is under intelligent and purposeful control; and when I determine to live my life on the assump-

tion that a good God is in charge of the world, I begin an experiment in living religiously. This was the way of Jesus. Religion was a manner of enjoying life. His mission was the impartation of abounding life. President King says, "If the spiritual life is to be to us a real and recognized power, it must seem, first, an undoubted reality; second, to be knit up with our best thinking in other spheres; third, to have clear significance for life, as appeal and impulse to character, and as bringing enjoyment and enrichment into life."

It would be impossible to exaggerate the importance of Jesus to man's religious life. For many years now investigators have been busy tracing how man made gods after his own image. It has been an interesting pursuit, but attended with disappointing results. Some one has told of a conversation he had with a young soldier who went through the Great War. The young man said he used to think that God was the product of good men's thinking in the realm of the ideal, that the sum of humanity was divinity. But one day at dawn the whistle blew and he went over the top to confront humanity without its veneer and then it assumed the aspect of a grinning imp. The viewpoint of the student of religion who takes the Bible for his guide is not that man made gods in his own image but that God made man in His own image. As our vision clarifies through experience of life in association with God we begin to see the significance and range of that declaration. There is profound meaning in George Fox's word, "Though we read of Christ and God,

who can make rational and consistent our deepest longings, aspirations and purposes; who can save us from counting as illusions all that in us—ourselves being judges—its worthiest and most deserving to abide." This is the attitude of mind in which I have undertaken to expound what I have been daring enough to call "Evolution and Redemption, a Religious Appeal to the Modern Mind." When I ventured to begin the series as a part of my ordinary ministry and without any thought of writing a book I was surprised to receive a visit from one of my leading laymen, the editor of a nationally known newspaper, who ventured to call the discussion important, and to ask that it might be printed. Because of his opinion, confirmed by that of others, I send the volume forth, praying that God will use it, if it is true, to the restoration of faith in many hearts.

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EVOLUTION AND REDEMPTION

EVOLUTION AND REDEMPTION

CHAPTER I

EVOLUTION AND BELIEF IN GOD

"In the beginning God created the heavens and the earth."—GENESIS 1:1.

"The law of the spirit of life in Christ Jesus."—ROMANS 8:11.

Undoubtedly a great change is coming over thoughtful men. A decade ago it was very difficult for people, and particularly educated young people, to feel the appeal of religion. Modern movements in science had upset the older ideas of the origin of the world; modern historical criticism had removed many of the accepted ideas of sacred history; and meanwhile the facts which were dealt with in the lecture halls and laboratories of universities and colleges were so immediate and appealing that the minds of young men and young women became intolerant of what they considered to be the vague generalities of the pulpit as against the precise and accurate deductions of the lecture hall. Moreover, the facts which were adduced in the lecture hall were capable of immediate application. They could be handled with most tangible results in the business of life. The secrets of nature were disclosed

and made plastic to man's hand. Scientific explanations were lucid, attractive and impressive, whilst the preacher's message was obscure, building itself on assumptions with reference to a book, and moving in the realm of poetry, dreams and reveries.

Again, the trend of the times was seen in the fact that whilst men were impressed with the observance of phenomena and felt the immediacy of their appeal, and whilst they were prepared to admit that behind phenomena there were working mysterious and spiritual forces, yet these, because of their very nature, were unknown and unknowable. They might be reckoned with, they could not be interpreted, and hence men were wont to leave them alone, and to devote themselves to the things that were manifest and appealing because of their influence upon everyday life.

Again, there were many who felt that that which mattered most in life was the development of the moral and æsthetic. They revolted against what they conceived to be the inconsistency of the church as revealed in the way in which Christian people would recite the creeds in unison, and then go out in the world to say and do things absolutely divorced from the creed which they had been reciting. They recognized the fact that very often within the immediate precincts of a cathedral city, almost under the shadow of the sacred edifice, you would find the most appalling degradation—drunkenness and vice existing unrebuked and unchecked; dilapidated and unsanitary tenements for people to dwell in, and poverty staggering in its dire neces-

sity; and these people instinctively recoiled from the religious profession that could tolerate the existence of such social abuse and felt that men were wise and honest who decided to live according to the dictates of reason and morals which appealed to them as constituting a worthy life.

For these reasons great multitudes of people, and many of them well informed, respectable and influential people, drifted away from attendance at the house of God and from the profession of religion. Recent days, however, have witnessed a great change in this respect. Men and women are awakening to the realities of the spiritual world. This is seen in the development of many modern cults, such as "New Thought," "Spiritualism," "Theosophy" and "Christian Science," and it appears to me that this is a day when men and women are ready to listen to the religious appeal such as I am anxious to utter.

In undertaking such a study as evolution and redemption from a modern point of view it is necessary at the outset to define what is meant. By "Modern" I mean the interpretation of religion from the point of view of a Christian believer who approaches the problem, not through the phraseology or with the philosophical and scientific background of the fifth or the seventeenth century of our era, but with the historical and scientific background of the twentieth century. That means, for example, the point of view of a believer in evolution. In avowing my belief in evolution I do so because to me it offers the only satisfactory explana-

tion of the development of the universe in which we live, of the cosmic process, and of the far-off divine event toward which the whole creation moves. Evolution is not so much a looking backward as forward. To me evolution is not in antagonism to Scripture, but is rather the key to much that is taught in Scripture—particularly to those processes of development emphasized in the writings of the Apostle Paul, and rightly understood is helpful to the spiritual life.

There is no necessary conflict between science and religion. It is not true of Mr. William Jennings Bryan to affirm as he does in his book, "In His Image," that "the hypothesis to which the name of Darwin has been given is obscuring God and weakening all the virtues that rest upon the religious tie between God and man"; or that "during the last half century the Darwinian document has been the means of shaking the faith of millions." Charles Darwin held that the question as to the creator and ruler of the universe has been answered in the affirmative by the highest intellects that have ever lived. The concluding sentence in his "Origin of Species" reads, "There is a grandeur in this view of life, with its several powers, having been originally breathed by the creator into a few forms or into one; and that, while this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being, evolved." A man who believes in life having been originally inbreathed by the creator is not a materialist.

Le Conte has well pointed out that evolution is one thing, and materialism another. The one is an established law of nature, the other an unwarranted and hasty inference from that law. To say how a thing was made is not to say that it was not made at all. Evolution shows how things came to be, but does not so much as suggest that no one did them. The problem of the origin of the world and all that is in it was not created by Charles Darwin when he propounded his "Origin of Species." Whether evolution is true or false, you have yet to decide if nature is operated by God or by itself. There were materialists in the world before Darwin was born. To find how things originated does not imply that you assume that no one originated them. Le Conte says, "If the sustentation of the universe by the law of gravitation does not disturb our belief in God as the sustainer of the universe, there is no reason why the origin of the universe by the law of evolution should disturb our faith in God as the creator of the universe. . . . The essentials of the religious faith it does not, it cannot, touch, but it purifies and ennobles our conception of deity, and thus elevates the whole plane of religious thought."

Now men who write like that are not materialists. Indeed I do not think the fact can be disputed that in this age more than in any preceding age, men are feeling a deep urgency in their quest for God. It is an age of science, of engineering, of commerce, but the religious urge is more widely diffused and more articulate than ever before.

Christians believe in the inspiration of the Bible, but there are twenty different theories of inspiration. To accept one theory rather than another does not mean a disbelief in inspiration. Christians believe in the Atonement, but there are many different theories of the Atonement. Christians believe in the church, but there are scores of different theories of the church. So Christians believe in the Creator, but there are many different theories as to the method of creation. Modern men believe that the law underlying the universe and all life is evolution. In doing so they do not cease to believe in the God and Father of our Lord Jesus Christ. No organized church is more tenacious of traditional belief than the Church of Rome, yet the pronunciamento of the Biblical Commission appointed by Pope Leo XIII says, "Since it was not the intention of the sacred writer to teach the inmost constitution of visible things or the complete order of creation in a scientific manner, but rather to give to his countrymen a popular notion, conformable to the language of those times and adapted to their opinions and intelligence, we must not always and regularly look for scientific exactitude of language when interpreting this [the first] chapter [of Genesis]."

What is evolution? Evolution is a Latin word meaning to unroll, unfold, or develop. As applied to the universe it explains how the earth, planets, stars, came to be. It teaches that the worlds about us grew. It does not seem as though there could be much danger in thinking that life develops ac-

cording to law. Coulter, in his book, "Where Evolution and Religion Meet," says: "Evolution is change; organic evolution is that type of change in which a living organism (plant, animal, or man) becomes better adapted to the environment, develops and perfects the equipment with which the requirements of life are met. In his life every man becomes interested in one or more of a number of enterprises. The real reason that he becomes interested in these enterprises and inspired by them lies in the prospect of his own evolution. Man always cherishes the hope that, in connection with one or the other of these enterprises, he will achieve what he calls 'success.' This success comes only as the result of his better adaptation to the environment, through his developing and perfecting the equipment with which the requirements of life are met. This is evolution, and it is this evolutionary prospect that interests, inspires, and ennobles mankind."

The problem of the universe is vast and awful. We know not how long it has been in formation, but its vastness indicates something that is overwhelming in its significance. Our solar system alone is vast enough to stagger us, but the heavenly bodies outside the solar system are beyond our ability to count.[1] The nearest star is twenty-five million millions of miles away. Sirius, the most brilliant star in the firmament, is fifty million millions of miles away. The most distant star in the Milky Way is

[1] A vividly written story of the universe is to be found in Volume I of "Outlines of Science," by J. Arthur Thomson.

at least one hundred thousand of trillions of miles away from our sun. So vast is our universe that it would take a ray of light traveling at the rate of one hundred and eighty-six thousand miles a second, fifty thousand years to travel from one end to the other. And yet it is conceivable that outside our universe there may be other universes. We know not what it means. But we know that there is a similarity between our sun and the stars, and we know that they have developed. How, we do not know. That they are the product of law and energy we do know. When we think that they have developed we do not suggest that they are without a Creator, but we believe that in a very real and absolute sense they have a Creator.

Sir Oliver Lodge, in the "Making of Man," says, "Consider the scope and meaning of evolution. The development of a plant from a seed, the unfolding of a flower from a bud, the conversion of an embryonic into an adult variety, the emergence of an insect from a chrysalis,—may be taken as types of rapid evolution. The changes and developments in the history of a planet may be regarded as typical of the slower and more comprehensive type. The history of a star, or of a solar system, seems to offer an illustration of what is going on generally in the universe,—a gradual unfolding of latent possibilities, a formation of complex details from a simpler and more homogeneous beginning, and a general rise in the scale of values as time goes on in spite of local and temporary catastrophes. The history of humanity again illustrates the same

process on the mental and spiritual side; notwithstanding many failures, rebellions, and backslidings, there is progress on the whole. . . . Man is evidently imperfect and still in process of being made; but it has been conjectured that creation is always a gradual and time-consuming process, that all things yearn toward some appointed or desired end."

The scope and meaning of evolution could not have been better stated. If we turn from the universe to our little earth and the life that is upon it, evolution means that all is an unfolding according to law, reaching from the minutest organisms to man, and that eye hath not seen nor ear heard nor the mind imagined the possible attainments of life as it reveals itself in its various branches, and particularly on the human plane. Evolution defines a cosmic process; its reach must be judged by the end that is being unfolded. Charles Darwin said, "Doubtless it transcends our humble powers to conceive laws capable of creating individual organisms, each characterized by the most exquisite workmanship and widely extended adaptations. It accords better with the lowness of our faculties to suppose each must require the fiat of a Creator, but in the same proportion the existence of such laws should exalt our notion of the power of the omniscient Creator."

It is the distinction of the nineteenth century that it demonstrated evolution as a universal law of nature and of life. Evolution is not a theory any more than gravitation is a theory. Evolution is a

fact and a law. Darwinism and Weismannism, Lamarckism and Bergsonism, and all the other theories and explanations are merely attempts to explain the causes and factors of evolution. We need to grasp this fact. Scientists differ as to causes—they do not differ as to facts. The law is certain—the causes are mysterious. We find theory after theory propounded, winning adherents, being discarded. Osborn says, "We know to some extent how plants and animals and man evolve; we do not know why they evolve." We know much about the transformations of life; we do not know their internal causes. Discriminating between the law of evolution and the causes or factors producing evolution we can see how the scientist must be continually investigating. But investigation does not invalidate the fact. There are many of the greatest modern exponents of evolution who believe in a sort of mystical principle of progressive development, a something quite intangible that exists in organic nature which causes each organism to strive for, or at least make for, specialization or perfect adaptation. Bergson calls it "creative evolution," or an inner driving or directing force. This inner directing force is what accounts for development, though environment and inherited characters and other factors are all important to life's expression. The Scriptures speak about the law of the spirit of life and it may be that one day scientists will accept Paul's phrase, "the law of the energy of life," and find that it is the key to their problem. That is, instead of looking for explanations in the field of

adaptation, etc., such as occupied Darwin and has been followed by others, they will find their explanations within the organisms themselves.

Evolution means that everything has a history and a destiny. As Thomson says, "The solar system, the earth, the mountain ranges and the great deeps, the rocks and crystals, the plants and animals, man himself and his social institutions all must be seen as the outcome of a long process of becoming. . . . There are some eighty-odd chemical elements on the earth to-day, and it is now much more than a suggestion that these are the outcome of an inorganic evolution, element giving rise to element going back and back to some primeval stuff, from which they were all originally derived, infinitely long ago. No idea has been so powerful a tool in fashioning of new knowledge as this simple but profound idea of evolution, that the present is the child of the past and the parent of the future." It would be foolish for a religious man to close his eyes and ears to what is going on. The wonderful discoveries following upon the theory of electrons, the significance of chromosomes and hormones or chemical messengers, all that is involved in radium and radioactivity, the applications of Mendelism are so fascinating, so wonderful, so far-reaching that each of us should seek to become enlightened watchers of the unfolding phenomena.

The problem of the origin of life is difficult of solution. Some say it is a continuance of the processes already at work in the unfolding of the material universe. Some say that life makes a new

departure. A difference of opinion like this does not mean that all do not believe that life had an origin. It does not affect my religious beliefs adversely for me to say that I believe that the force or forces which produced the evolution of the universe, of planets, sun and stars, persists in the manifold expressions of life which I see in the world. This does not mean that the process is identical. It looks, e.g., as though the universe had a tendency towards exhaustion whereas life is forever expanding and creating new forms. Osborn says, "It certainly appears that living matter does not follow the old evolutionary order, but represents a new assemblage of energies and new types of action, re-action, and inter-action, between those chemical elements which may be as old as the cosmos itself unless they prove to represent an evolution from still simpler elements. Such evolution is a continuous creation or creative evolution. This does not mean the introduction of new forms of energy but their transformation into new directions. Now I can say that things happen by chance or by law. Many great scientists, ancient and modern, have thought that chance is a potent factor and only the fittest survive. Darwin, Bateson, William James each espoused a theory of chance. A modern biologist says, "Nature has always preferred to work by the hit-or-miss methods of chance." On the other hand equally illustrious scientists have protested against such a theory, saying that "nature produces those things which, being continually moved by a certain

principle contained in themselves, arrive at a certain end."

Champions of an imaginary orthodoxy sometimes ask, "Do you believe that man is descended from a monkey?" I have not yet met with a scientist who believed that man is descended from monkeys. Darwin certainly did not. What science has taught is that the stream or energy of life as it continues its unfolding process has branched off in various directions until it has produced vertebrates, mammals, four-footed creatures, two-footed creatures of which there are various types: kangaroos in Australia, apes in various parts of the world and, later, man. Man did not come before the ape in the succession of the creative process, but after the ape. Man's physical organism bears many similarities to that of the ape. But man is not and never was an ape. Yet that is no reason why an ape should be despised! Even the opponents of Darwin believe that God made the ape! It is a wonderful creature and may be capable of reaching extraordinary perfection as men try to cultivate and develop it. Man's physical structure bears all the marks of the stem from which he came. The highest part of that stem, the part nearest to himself, is the ape. Darwin said of the "Descent of Man," "We must acknowledge, as it seems to me, that man, with all his noble faculties, with sympathy which feels for the most debased, with benevolence which extends not only to other men but to the humblest living creature, with his Godlike intellect which has penetrated into the

movements and constitution of the solar system—with all these exalted powers—man still bears in his bodily frame the indelible stamp of his lowly origin." [1]

It is time however that we began to discuss the Christian attitude toward evolution. Arguments on the Darwinian theory have been imagined to be arguments on evolution. Obviously they are nothing of the kind. Charles Darwin was not the first man to propound a theory of evolution nor was he the last. Moreover an ever-increasing number of scientists are avowing themselves Christians. Coulter says, "The reason why so many scientific men believe in Christianity is that they find it to be thoroughly scientific. . . . It is the Christian claim that God has revealed himself to man not merely in the words of Scripture, but also in the works of nature. It would seem likely therefore, that the revelation of Scripture is supplementary to that of nature, containing further but not contradictory revelation."

Far from thinking that the Scriptures are in antagonism to the theory of evolution I believe that as a matter of fact they support it. Certainly the statement that God made man in His own image and

[1] Coulter says in "Where Evolution and Religion Meet": "The careful study of evolution is the very thing which shows us that man could not have descended from the monkeys or apes of to-day. Ages ago the ancestors of man, monkey and ape sprang from a common source, and the same may be said of all forms of animal life. The account of how man and all forms of life emerged from such humble beginnings and gradually developed into the more perfect types of to-day is far from degrading. Instead it presents about the most ennobling and inspiring concept that we have."

likeness does not contradict it. The statement that God made man out of the dust and breathed into his nostrils the breath of life does not say how He did it. No one imagines that God has a physical body corresponding to man's. I say no one, and yet Mr. William Jennings Bryan seems to think that the two statements under discussion refer to the same thing. He says further, "Take the eye, for instance; believing in the Mosaic account, I believe that God made the eyes when He made man—not only made the eyes but carved out the caverns in the skull in which they hung." Mr. Bryan is entitled to believe things as grotesque as these so long as he does not say that they are in the Bible. His way of putting it is picturesque but it is not scriptural, and to a man like myself it is not reverent. It is sometimes affirmed that the word translated "create" in the first chapter of Genesis means to create out of nothing. Now it is a philosophical problem as to whether mind came before matter and I am one of those who believe that it did. But the Bible does not discuss philosophy. "Create" means to call into being what was not there before. But that has nothing to do with how it was done; and the Hebrew word "Bara" certainly does not mean to call into being out of nothing. When the Psalmist cries, "Create in me a clean heart, O God," he does not mean create out of nothing.

The early centuries of the Christian church produced many great teachers. In a recent book written by Dr. Dordolet, Director of the Geological Institute of Louvain University, and accepted as

orthodox by the Roman Catholic church, it is shown that an examination of the opinions of the great Fathers of the church shows that their teaching exalts into a certainty the conviction of the simple naturalist who holds a very radical system of transformism. The early Fathers recognized secondary causes as a generated activity received from God and retained to the present time. He maintains that Basil and Gregory, Augustine and Origen, were all stronger evolutionists than Darwin. Gregory held that there was no separate creation of anything at all except the unique impulse which produced as its immediate result a formless and homogeneous whole. Augustine held that living beings were only virtually created at the beginning, and subsequently appeared by an absolute natural evolution. It was not until the Middle Ages and under the influence of the scientific theories of Aristotle that men substituted the theory of special and divine intervention. Augustine held that the six days in creation as recorded in Genesis have only the appearance of history and are not real history. While a church as tenacious of tradition as Rome, a church which boasts that it never changes, holds that evolution is good Christian doctrine, it seems pitiful that certain Protestants should try to foist such grotesque interpretations of the Genesis story as the one I have quoted from Mr. Bryan on the minds and consciences of people to-day. We should remember what Francis Bacon said in his "Advancement of Learning," written in the sixteenth century, that God does His work through secondary

causes. This is the point of view of believing evolutionists. Evolution is simply an attempt to discover His method.

Turning to the New Testament we find the author of the epistle to the Hebrews declaring that the worlds were framed by the word of God. The word translated worlds means ages. The author is thinking of the vast æons of time in which things have appeared, and he says not that things were made out of nothing but that faith is a faculty by which we penetrate behind phenomena to the immaterial source. Westcott says, "The purpose and end of the knowledge gained by faith as to the creation of the world is the conviction that the visible order, as we observe it, as a whole has not come into being by simple material causation. We learn to recognize that there is a divine power behind." Davidson says, "It is the perception of the invisible cause, the word of God, which produces the visible effect that makes the act of faith." It may be that the author is thinking more of history than of material things—everything is not the result of blind fate, but answers to an expression of the will of God. In Romans 1:20 we read that the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity. This may mean either the act of creating or the thing created,—God revealed in the order and fitness of nature. A careful reading of Romans 8:18-25, shows that Paul believed in development. He attributes to nature a conscious-

ness of, and a dissatisfaction with its present imperfections,—a desire for, and an expectation of, its completion. Nature and man share in the struggle, the groaning as a prelude to a glorious destiny. Garvie says of this passage, "There can, however, be no doubt that man has a vital organic relation to his environment. The evolution of the world and the development of humanity are not independent but connected processes. If we are warranted in believing in the progress of the race, we are justified in hoping for a correspondent and consequent transformation of the universe. For the perfect man we may expect a perfect home. If we may understand the scientific doctrine of the survival of the fittest in the struggle for existence, as meaning that progress is through pain, then Paul's spiritual intuition offers some analogy to the conclusion of science; even as in I Corinthians 15:46-49, he anticipates in some measure the results of recent research. We are justified in studying this passage not as a flight of fancy but as displaying both insight into the world's course and foresight of its goal. Read Ephesians 1:3-14 and notice how Paul sees an eternal purpose running through all things. "From all eternity he has seen in the perfect and holy Son the ideal of humanity. . . . Christ the Ideal Man makes ideal manhood after God's pattern—efficient for every one who will exert his power of choice along the lines of the divine purpose. And Christ sums up everything that has existence in heaven and earth; they are wrapped up in Him." Now all this is the true side

of evolution. For evolution deals not merely with our past history but our potentiality. It prognosticates what will be from an observation of what is. It is the science of progress toward our goal. It is the law of the spirit of life. It is built on the belief that every generation is a step in progress toward a higher and fuller life. It demonstrates the validity of the belief that the gospel is a hope and a reasoned faith.

J. S. Brierley has well written, "Out of the one force which fashioned and keeps the visible world, which gives us the blasts of winter, and the infinite grace of spring, which evolved from lower types the human form, and lifted us from brute to man, from this has come also the capacity for the spiritual and then the spiritual itself. Revelation in its forms of intuition, of profit, of Christ, of Spirit, is the working of the one divinity immanent in every part and portion of the visible as of the invisible universe. The laws of that universe are everywhere permanent, and trustworthy, and good simply because they are God's habits, the expression of His character." That is it, evolution helps us to see God's habits of working, to learn through all the stages of the mighty process of becoming, what is His character through whose will things become. I find the study a benediction.

CHAPTER II

ARE MEN SINNERS?

"What the law imparts is the consciousness of sin."—ROMANS 3:20 (Moffatt).

"I could not have come to know sin except through the law."—ROMANS 7:7.

"Fleshly mindedness is death, but spiritual mindedness is life and peace.—ROMANS 8:6.

"Sin is lawlessness."—I JOHN 3:4.

"Sin croucheth at the door."—GENESIS 4:7.

We are all aware of a note of uncertainty which is creeping into the messages of the pulpit, and into the minds of the adherents of the churches. A few years ago Sir Oliver Lodge said that the modern man is not worrying about his sins. This is an obvious fact. A generation ago the fact that a man had united himself with the Christian church, was supposed to imply that he knew something about sin, and had experienced the joy of emancipation from its thralldom. Harold Begbie could write a book about "twice born men" and find it read by thousands of sympathetic souls. To-day the average church member does not seem to be much troubled concerning the problem. Multitudes of church women are exhausted by the engagements of their social calendar and appear to be vastly more perturbed over their losses at bridge, more excited over "Mah Jong" than over the blotting out of their

transgressions. The average man in the church apparently is much more excited over the influence of the presidential election on the market than over his fitness to stand at the judgment bar of God. No, the modern churchman does not seem to worry very much about his sins. Of course he sings the old hymns; and familiarity with the tunes, combined with the memories associated with the use of them when he was young, leads him to prefer them to the more modern ones. But he seldom troubles to analyze the doctrinal content of that which he sings so heartily. When listening to the sermons of the great leaders of the pulpit to-day, I fancy it must be admitted that the emphasis is not frequently upon the fact or the reality of sin, but rather upon internationalism or upon the social consciousness. We hear new phrases about the Jesus-way of living but not about Christ our life!

A professor from one of the most famous universities in this country tells me that for some years past he has had to listen to visiting clergymen who have come to address the students in the College Chapel, and that so far as he can remember not for something like a decade has he heard one of these world-famed clergymen talk to those students about sin. They have talked to them about power and self-efficiency, about the social gospel and the ethics of leadership, and interesting problems of one kind and another; but sin,—that is altogether a different question!

Now the difficulty we are confronting arises from two specific causes. The first cause is our

more intimate and direct acquaintance with the content and with the history of Scripture. Strange as it may seem, it is because we are knowing so much more about the Bible and reading the Bible so much more that men are hesitating in the use of old-fashioned terms and metaphors. That may sound a little startling, but what I mean is this. We now know how the various books were written, how the prophetic and priestly schools came into existence and how they operated, and this consciousness of the human mechanism modifies our sense of the high authority attaching to the letter of Scripture. Aforetime it seemed inevitable to us to come to our Bibles through our creeds. We had a certain well defined faith and we fortified it by appeal to proof texts. The creed itself we accepted as fully demonstrated. So we believed with the Prayer-book of the Episcopalian church that we were "miserable sinners." We believed that we were born sinners, we accepted the doctrine of original sin with all its implications and when we came to read our Bibles we read them through these ideas which were already in our minds. Now, however, men are getting back to the Bible itself, and for a little while they have been confused because of their more intimate acquaintance with its content. What I mean I can illustrate in a sentence or two.

For instance, in studying the Old Testament we have become aware that a great many of the references to sin and wrong doing were rather national than personal; that many of the things that were most vehemently denounced were national trans-

gressions, national weaknesses and failures, rather than individual and personal failures. And then we have come to see that many of the chief points of emphasis in connection with the sacrificial system of the Old Testament were emphases upon the need for forgiveness or cleansing or pardon or correction in connection with certain ceremonial or ritualistic failures and sins. It is a curious fact that so far as the Old Testament is concerned, forgiveness is almost entirely taught with reference to the things you fail to do in connection with worship and the way in which you behave yourself before God ritualistically. And when it comes to a matter of personal guilt, actual, ethical wrong, the Old Testament to a large extent, though not entirely, seems to hesitate. Its care is not so much for the individual as for the nation. In many places the Old Testament does not seem to know whether God can or will forgive a man who deliberately does a wrong against Himself, directly and personally. Now that is one discovery made by the modern student of the Bible, and it has a distinct effect on his teaching and appeal.

Then men have become aware of the way in which the Canon of Scripture was collected, and of the difficulties and hesitancies which prevailed over so long a period with reference to the inclusion of certain books and the exclusion of others. This difficulty applies especially to the books of the New Testament. Take, for example, that great book which is so momentous in the discussion of sin and redemption, the Epistle to the Hebrews. The mod-

ern student knows how hesitant the church was about accepting it and making it part of the Canon. The same is true of the Pastoral Epistles and II Peter. Because of such difficulties men are saying we must not attach the same importance to documents of an anonymous nature, written for special groups and in connection with peculiar and local problems as we do to the testimony of Jesus. They even explore the Gospels with a critical eye determined to distinguish between the words of the Master and the comments of His biographers. They ask, What is the direct teaching of Jesus with reference to man's immediacy of access to God? What does Jesus say, and what do these people two, three or four generations later stumble upon with reference to human sin and responsibility?

These are some reasons for the hesitancy which has characterized some of the thinking and preaching of recent days. But of course the greatest difficulty arises from another source. It is because of modern teaching with reference to the origin of the world and particularly of man. And a reaction has come from certain sections of the church, a reaction which I venture to describe as natural, and as also sane and wholesome. I am not a "Fundamentalist," but I admit that the apprehensions of the Fundamentalists have been natural. For the theory of evolution which has been preponderant during the past thirty or forty years in all our schools has been a serious factor in the case and is bound to be serious until men find their bearings and give it that sort of emphasis and that cor-

rectness of interpretation which alone makes it a safe thing for us to follow.

Now this is the point where the danger arises as I understand it. As at one time inculcated evolution was emphatically geocentric. That is to say, the whole theory of evolution as it was generally taught was a theory with reference to the unfolding of life on this earth, as though this earth were the universe, and the emphasis in most of the discussion of this great subject was an emphasis on origins. The emphasis in the discussion has been placed on the things out of which man is assumed to have come. It has been characterized by a backward and a downward look, a turning of the thought to the elementary, primary things that belong to the earth.[1]

The importance of the effect of evolution on our modern world cannot be exaggerated. Coulter says, "It is safe to say that the study of evolution has revolutionized human thought. Every subject is now being considered from the standpoint of its evolution. Not only do biology and the physical sciences present their results from the standpoint of evolution, but the evolution of language, of society, of government, of religion represents the present method of investigation and presentation in all these subjects." It is to be noted that a new attitude is being discovered in the writings of modern exponents of evolution. They are recognizing that our world is part of a universe, that humanity is part

[1] A paper read by Prof. John E. Boodin of Carlton College, before the Aristotelian Society, London, entitled "Cosmic Evolution," is a valuable discussion.

of a cosmos, that if we are going to explain life, if we are going to explain man as an integral part of the universe we must use larger, ampler terms. Men are coming to see that the only way to define anything in this world is in terms of its end, not of its beginning; of its ultimate, not of its source. We must recognize that this great process and change which is going on in the world is a process that is not to be explained simply in terms that are biological and physiological—in terms of matter; it must involve all those things that belong to the region of mind and spirituality.[1]

It is because of this new view of the origin of the universe and of human life that has been agitating us so much in the past, that men have not been able to see just what they were, and therefore have not been able to appreciate the fact that they were or could be sinners, or that sin was a very serious

[1] Prof. C. A. Beckwith in "The Idea of God" says:
"Instead of an aimless and unending play of forces, moving to and fro, whirling in fixed and separate orbits, like the tide ever returning to the same line—an eternal recurrence of the same starting point—there is a process in which ends are realized, a necessary condition for the appearance of life. This tendency is in every atom, but it is super-atomic; it is in every inorganic combination, but it is super-inorganic; it is in the ethical endeavor of every individual, but it is super-individual; it is the secret force in all social progress, but it is super-social. That is to say, the tendency in which lies the controlling direction of all things is forever active and forever unexhausted by any and all ever-changing finite forms. It is not merely that the possible permutations and combinations are infinite; if this were all the result might be a mere kaleidoscopic shuffle of unstable and meaningless combinations. It is not simply action or movement, but tendency. It may for long periods be inevident; it is never wholly quiescent. It waits only for the fit environment, which other contemporaneous activities produce, in order to invoke the inherent capacity to further fulfillment. The tendency to development through variation is the secret of the entire creative process."

experience. Because this was so obviously the case, many good and earnest men have made their attack on evolution as a Godless thing. True the phrases employed are born of prejudice. True it is not the teaching of scientists that man is descended from the gorilla. True, as Coulter says, "The careful study of evolution is the very thing which shows us that man could not have descended from the monkeys or apes of to-day. Ages ago the ancestors of man, monkey and ape sprang from a common source, and the same may be said of all forms of animal life. The account of how man and all other forms of life emerged from such humble beginnings and gradually developed into the more perfect types of to-day is far from degrading. Instead it presents the most ennobling and inspiring concept." Nevertheless the backward and downward look has tended to weaken the sense of man's ethical responsibility.

Let us look at ourselves for a moment and see just what is involved in the newer view of "cosmic evolution." Of course if I am simply the result of a biological process, when you begin to discuss me you must tell me what your attitude to me is. Am I to be considered and expressed in terms of my beginning, my prenatal condition? Do you think that you can define a human being in terms of chromosomes? When you think about a man physiologically, do you think about him simply in terms of his babyhood? Do you not rather think of that which is going on in the womb of his mother and in his babyhood in terms of the fully developed manhood? And is not

the question of disability and evil, so far as it relates to this physical frame of mine, something that pertains to whether my faculties are adequate to their fullness of expression? My need, my weakness, my imperfection, my disease, my evil, whatever I am suffering from, is that which interferes with the full ample expression of my physical power.

Now if you are in the world as a man who is simply believing in himself as a product of certain physiological and biological processes, what you are going to do with your spare time is not to go to church and listen to sermons and say prayers and agonize over some imaginary thing disturbing your mind and thwarting your destiny. What you are going to do is to join an athletic club, play indoor tennis in winter and golf in summer; you are going to exercise your lungs, you are going for picnics on Sundays. Of course you are. A man must be fit. What is a man good for if he is not fit?

So during the past generation we know that in almost every part of the land a very large percentage of those who are enrolled as members and subscribers to Christian churches do not regularly attend public worship. After visiting churches in various parts of the country it is my experience that if a church has one thousand members, unless it be in some resort or where a famous preacher occupies the pulpit, the average congregation by actual count seldom reaches four hundred. Easter and Christmas are of course exceptions. Why is it that so many seldom go to church? Do they not

admit, even if they are trustees, that a man must be physically "fit" on Monday morning?

Well, now, supposing I am a little more than what can be accounted for physiologically. Supposing that I am also a rational being. Then the mind of man becomes a very serious problem. He is to be considered in the terms of the ultimate reach and the healthful expression of his mind, and anything that interferes with that becomes a very serious question. For instance, I know a young man who is one of the victims of the war. He was seized by sleeping sickness and has not yet recovered from the ravages of the disease. It is pathetic to see him, sitting in a chair, looking out vaguely upon a world from which he seems to be shut out, restless at times and wanting something he cannot reach. That young man before the war bade fair to become a brilliant violinist. He is a college man. He was a straight, clean-living man and splendid in the promise of his youth. Now he sits from morning to night, a poor, helpless man with a tragic face. The doctors are talking about him and experimenting on him; and one of them told me not long ago, "I am going to win yet. I will have that fellow playing the violin again." What is the matter? Something has interfered with the man's mental processes, and that something is a mental evil; and the thing that will cure that evil is that man's salvation.

If we live in that sort of world, a world of mentalities alone, we are going to take up something in the shape of New Thought or Christian

Science or other cult of that kind, and we are going to find our peace and our hope in the emancipation of our mind from the thralldom of the flesh, are we not? The whole problem of life simplifies itself down to that point.

But supposing we are something more than a body possessed of mentality? Supposing that somehow or other we are to be explained in terms of the reach of our nature towards that which is ethically right? Supposing what Kant had to say about us is really true and the absolute truth with reference to us, that we men and women are built on a moral plane and are capable of a certain choice with reference to motives that lie behind our acts. Supposing we are in a world of goodness, truth and beauty, that these are real and challenging us. Then as Kant told us over a hundred years ago, the biggest task that can ever come to a man is an ethical task. It is the subjugation of his evil propensities. It is the enlargement of his ethical vision. It is the devotion of his strength to what is just and what is true and what is of good report. There are many people to-day who feel that, and the ethical culture society has a great many devotees, and much of the literature of the day is devoted to it; and many of the men who lecture in our clubs and preach in our pulpits are engaged in exhorting us to virtue. How urgent they are in insisting that we must give every man a square deal! We must do the just thing and the honorable thing! The young men and women who are in our colleges and universities must come out to be the leaders of a

new day! They must organize society, they must build a new social fabric, they must live nobly and well!

That is the appeal which is the vogue to-day among those who feel that this world of ours is a sphere in which there has been developed, perhaps through accident, perhaps through something that is not quite accident and not quite chance, perhaps through some law which has ultimately expressed itself, this which makes the world a challenge, and charges all experience with an ethical significance.

Is that the whole of us? Sir Oliver Lodge says, "It is easy to be cynical and super-sensible and worldly, to contemn and curb these aspirations of the human soul; there is a school which teaches that our animal ancestry completely accounts for our nature, that from dust we are and to dust shall we return, that mankind is but a rather higher beast of the field, and that in a short time all his thoughts shall perish and the universe continue as though he had not been:

"But some in yonder city hold, my son,
That none but Gods could build this house of ours,
So beautiful, vast, various, so beyond
All work of man, yet, like all work of man,
A beauty with defect—till That which knows,
And is not known, but felt thro' what we feel
Within ourselves is highest, shall descend
On this half-deed, and shape it at the last
According to the Highest in the Highest."

In my reading and experience of life I find men are increasingly aware—men like Osborn and

others—that there is something more that has to be expressed, and this something has to do, first of all, with the cosmos; that everything in it is becoming, that nothing has reached the ultimate perfection of which it is capable and to which it tends. Some men, not knowing just what they think, have been straining through the terms of time and space into the awareness of something that lies, to use their own metaphor, just over the next mountain, and for the time being that has been called God, using the word as a sort of algebraical symbol. But when you get over the next mountain, God has moved over the mountain beyond; and God is ever becoming, but never actually near and real. Men have been feeling that!

I remember a young student telling me that his professor in philosophy, who is a man with a very famous name, was riding one day on a bicycle down the street; and, seeing one of his favorite students, leaped off his bicycle and came up to him, and, calling him by his Christian name, said, "I think I am just on the track of God!" and away he went on his bicycle again.

Now, there are many people who are groping out towards something. They are aware of something that is just beyond the next hill. They are aware of some urge; yes, but not only an urge, a challenge, as of something or some one—some reality that is over the mountain, yes, and also on this side of the mountain, bigger than us all, but as actual as us all. And the thing that has come into life—you know it in your own experience, as I know it in

my experience—is an increasing awareness of my own reality and your reality and the reality of something or some one in this universe everywhere present, who challenges me at my highest and in the spiritual realm, so that it becomes as real to me as it was to Augustine 1,500 years ago, "My soul can find no rest until it finds itself in God."

Now, this awareness of the spiritual as being inherent, as being an integral part of the universe, is the discovery which I think is being more and more manifest in the writings of philosophers and scientific men during the past ten years. Scientists like Ray Lankester and Geddes in recent expression of their beliefs assert that somehow or other behind all the evolutionary process, as they describe it, in the world there is love.

If that is so, you will see at once that if I fail in an experience of this spiritual presence in the world, if I fail in functioning, if I may use such a term with reference to my own spiritual life and expression, then something has happened to me, and my evil now is not a matter that you can cure by sending me onto a golf course, by giving me a dietetic chart, and that sort of thing. It is not a matter of keeping me fit physically. Neither is it a matter of enlarging my mental horizon. It is something vastly bigger. It is a matter of keeping me in union with my fellows at their highest and most spiritual point and in union with God.[1]

[1] Dr. J. S. Haldane, of Oxford University, says, "The material world, which has been taken for a world of blind mechanism, is in reality the spiritual world seen very partially. . . . The only real world is the spiritual world."

This which I have been developing is a fact. Its verity does not depend on its being found in a Book which churchmen have declared to be inerrant. It is true in itself, and the testimony of Scripture gains its value from the way in which it makes manifest certain facts as true in themselves. What makes the Bible so unique, and the reason why we speak of it as the Word of God, is that somehow or other, when we treat ourselves seriously, when we come to a consideration of these foundation things of life and experience, there is found in the Bible some strange light, some mysterious quality which seems somehow or other to find us at that point and to say the necessary, the essential thing. Our doctrine of the Bible comes out of experience, does it not? If you keep that in mind, I think you will see the significance of some of the Bible teaching with reference to this one doctrine which we are now discussing.

Very often our difficulties with reference to the Bible arise from our reading things into it, making it responsible for our own ideas. Let me illustrate from the doctrine of original sin. When I was a boy I had to learn a catechism. (Imagine a boy of ten learning this at Sunday school!)

"What is original sin? Original sin is the transmission of hereditary guilt and depravity to all the natural progeny of the first sinning pair."

Now the doctrine of original sin is a very serious doctrine. I am not underestimating its importance. It has been built up into the fabric of our great evangelical beliefs. It is not to be brushed on one

side lightly. But what does the Bible actually say about original sin? In the Old Testament there is no discussion of the doctrine, though one or two passages seem to point toward it. The suggestion is first encountered in the Apocrypha, in the book of Baruch. In the New Testament the Apostle Paul seems to give some warrant for it. But its place in the doctrines of the Christian Church was due to the influence of Augustine. In the Old Testament you have the reality of sin and the universality of sin; but the doctrine of original sin is read into the Old Testament; it is not part of the original content.

When we read the story of Adam and Eve in the Garden of Eden as told in Genesis, in order to find what is said about sin, we are struck by what is not there. We are told nothing about the origin of evil but only about the working of evil in the soul of Eve. The dialogue between Eve and the Serpent presents in dramatic, vivid fashion one of the most searching of all religious truths. The serpent in all ancient legends was a symbol of the spirit of things. In medicine to-day the symbol is a serpent, because doctors have always dealt with essences of things. This is their science. The great danger that has always beset the mind of man, when he has come to a discussion of life in its reality, has been the danger of being obsessed with the spirit of things, challenged by them. In the Genesis story you have presented to you a picture of the spirit of things defying the Spirit of God. This was and is the battleground of re-

ligious faith. This was the Hebrew struggle against Canaanitish and Phœnician Baalism. You know how in the Ten Commandments this stands at the very forefront: "Thou shalt not make to thyself the likeness of anything that is in the heaven above, or the earth beneath, or the waters under the earth. Thou shalt not fall down and worship it. The Lord thy God is a jealous God." In the Eden story then we have presented to us a very subtle thing and yet it is an age-long thing. It is the point at which we fail,—our devotion to the spirit of things, our inability or unwillingness to follow Him who is spirit and life alone.

The story of Cain is equally vivid and worthy of study. We, of course, have had difficulties about a story like that, arising from our inherited opinions that the early records in our Bibles were of sequential history, imagining that they told the story of six wonderful days when stars were hung in the skies and seas and mountains came into being and myriads of creatures began to breathe and man appeared and the sabbath was instituted; that then tragedy appeared in Eden and shortly afterwards there was a quarrel between two brothers. Now as a matter of fact we have learned that what we have in our Bibles is a series of cases, incidents of great moment, presented for the elucidation of a great religious fact. In this way we find this story emerging. Until we read it like that we wonder how God could talk about sin crouching at a door, or we wonder how these men had learned to have anything in the way of sacrifices. Or, if we have

listened to some soap-box orator in a public park, we have had the question thrown into our face, "Where did Cain get his wife?" All sorts of absurdities have arisen through a wrong approach to the Scriptures.

But now here is Cain presented to us in just a few verses. He and his family are at the source of some of the greatest movements in the world. Out of them sprang the fine arts, the love of music. Out of them sprang inventive genius, all that belongs to agriculture and the rest of it. We have an extraordinary story presented in just a few words, and then in the midst of it we have the rebellion of a man who has come to a point in life where his genius is expressing itself at its height. He has learned how to cultivate the earth; he has learned how to collect the produce of the earth. He is a man who knows about husbandry, who knows about the planting of trees and gathering the fruit thereof. And out of the products of his toil, out of the sweat of his brow, out of the hardness of his endurance, he takes to himself his choicest things and he brings them back to God in offering. Then something happens to this man, something that is searching as you come to look at it. Notice that he is a religious man in the whole picture. He is a profoundly religious man, one of the most religious men whose story is told in the Old Testament. He is not a man outside the church; he is a man inside the church. He is on his knees and he is seeking communion with God; and whilst he is seeking communion with God he is aware of a barrier that inter-

feres between himself and God. And God speaks to him. How does God speak? Does God speak to him as a person outside him; or does God speak to him as God speaks to you, a person inside you? God speaks, analyzes the man, and reveals to him something that is happening. "You are cast down where you ought to be full of joy. You are alienated and suspicious toward your brother. You are beginning to entertain emotions and passions which if you do not take care will lead you into fearful wrong and crime. You should master your passion. If you do not, you will find that sin is crouching at the door like a wild beast ready to spring upon you." All that came to the man on his knees. And he rose up and went out and he told his brother of the anguish of his soul in prayer. And then even after that he committed murder.

But here is the point: It was God who was warning him before the act, and it was God who was following him after the act, and it was God who stood by the man in the moment of his deepest despair. For an idea had come into the world that God was a localized God. If you dwelt here, you had His blessing, His peace, His protective care; but if you went out into the wilderness, you went out from God. And this man cries, "If I go away from God, my sin is more than I can bear." And God said, "Not so. I will put my mark upon thee; and whithersoever thou goest men shall know that I am thy champion, and whosoever hurteth thee must answer to me." You have right there in the beginning of things a discovery of the way in which

alienations take place, the way in which men fail in the spiritual sphere, and in their failure in the spiritual sphere lose their contacts with the spiritual in their brothers, and lose their awareness of the infinitude of love that is in the universe, and is God.

And this is the last thing that I want to draw attention to in connection with this new emphasis that I believe is coming into the church—and God speed the day when it shall come—with reference to this question of sin. Men are awakening, I think to-day more than in former days, to the fact that the world in which we live and the nature which we possess has to be judged in its range; and, as I hope to develop as we go along, the range of this universe is expressed in the spiritual sphere, first in the vision, then in the actual experience of Him whom we call Jesus Christ, our Lord, Son of God and Son of Man; and according to those who know Him, we are all to be filled with the fullness of God and to attain unto His full-grown stature; and the measure of my sin, my wrong, my spiritual disease, my need, my pathetic impotence, and my appeal to those who have the power of healing—the measure of it is the distance between me as I am and Him in His glory.

When we can bring that sense back into the church and into the individual heart, it seems to me the passion for souls will be reborn, and we shall go out determined to know nothing among men save the power whereby we can heal them and restore to men the image and the likeness of their elder brother, their blessed Saviour and Lord.

CHAPTER III

WHAT IS SALVATION? DO MEN NEED IT?

> "By grace you have been saved, as you had faith; it is not your doing but God's gift. . . . God has made us what we are, creating us in Christ Jesus for the good deeds which are prepared beforehand by God as our sphere of action."—EPHESIANS 2: 8, 10 (Moffatt).

We have seen that the modern approach to the doctrines of Christianity demands that sin must be considered as a fact in human nature if it is to be considered at all. If the modern man is not troubling about his sins it is because he does not understand his own nature. Sin is not made a fact because it is taught in the Bible. The value of the Bible lies in the witness it bears to what is true. It does not create facts, it bears witness to facts. The facts in human experience to which it bears witness are eternal and universal. If this were not so the presence of statements in the Bible would not be proof of their reality. Sin is not a fault peculiar to people who know the Bible. Men were sinners before a word of the Bible was written. Multitudes are sinning to-day who have never seen or heard of the Bible. If the Canon of Scripture had never been established, if the letters of the New Testament had perished there would still have been

the fact of sin and therefore the necessity of Christ. If this were not so then sin would not be a reality. It might have been a term relating to failure in discipline or ritual among devotees of Judaism or some other religious organization, but it would not have been an ethical fault.

This principle holds true in what I am going to say on the question of salvation. What is salvation? Do men need it? It is either a fact or it is not a fact. Men either need salvation or they do not need it. The Bible bears witness to salvation. Does it bear witness to a fact? The wonder of the Bible, the power of the Bible, the resistlessness of the Bible, lie at this point. "The entrance of Thy word giveth light." Men turn the pages of the Book and find an interpretation of themselves and a disclosure of a door of hope which sets their souls on fire. Dr. R. W. Dale in the "Living Christ and the Four Gospels" emphasizes this point. He holds that the faith of men in Christ has been verified in their own experience. He says, "They have trusted in Christ for certain great and wonderful things, and they have received great and wonderful things. They have not perhaps received precisely what they expected when their Christian life began, for the kingdom of heaven cannot be really known until a man has entered it; but what they have received assures them that Christ is alive, that He is within reach, and that He is the Saviour and Lord of men." He illustrates his argument by telling of a conversation with a distinguished Japanese whom he met. He asked this man what had

led him, an educated Buddhist, to find in Christ that which satisfied his nature. He replied that some one gave him a Chinese Bible, asking him to read it, assuring him of its scholarship and its literary charm. He read on and on until he came to the thirteenth chapter of First Corinthians. He said, "I read the whole chapter. I was arrested, fascinated. I had never seen or heard or dreamt of a morality like that. I felt that it was above the reach of the human race, that it must have come from heaven, that the man who wrote that chapter must have received light from God—from God, about whose existence I had been speculating. And then I read the Gospel of John, and the words of Christ filled me with wonder. They were not to be resisted. I could not refuse Him my faith." And so he became a Christian.

In our discussion of the problem of sin we approached it from the modern point of view, that is, the standpoint of believers in evolution. Do not be afraid of that word. We are going to use it, not in the gross and materialistic sense, not with a backward look, not turning our eyes down to the slime, not as though we could explain a man in terms of this earth, as though there were no universe at all; but in that newer, more scientific, more positive way which belongs to the scientist and philosopher of the immediate present, in which it is recognized that we can only explain things in terms of the universe; that everything if it is real, and every relationship whatever, has significance because of its place in the cosmos, and that cosmos can be explained only in

terms of its end, which is in the spiritual realm. Evolution, as we know, means unfolding or development, the unfolding or development of the eternal purpose of God. Let us see how this viewpoint affects our approach to the problem of salvation.

We are aware of the many passages in the Bible which appear to be enigmatic, e.g., a passage like this, "The lamb that was slain from before the foundation of the world." What does that mean? For any one who merely thinks about the earth and in terms of time and space, what can it mean? It does not mean anything. But for the man or woman who has grasped the eternal purpose, the "one far-off, divine event" as the point of view which is central to the Bible, it means everything; it means that here is the eternal unfolding of the word or thought of God, and in the unfolding of the purpose of God there is a Lamb that was slain; and as we look forward into the future, and see the consummation approaching of that eternal purpose, we observe One standing and holding a Book in His hand, the Book of all the mystery of God. He whom we see, when our onward march has reached its climax, is this Lamb that was slain. Now that vision is a central, integral, cosmic fact. The Seer of Patmos meant nothing less or other than that. It must be dealt with by any one who would discuss the doctrine of evolution.

Or take the great Gospel message, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." All those terms have to do

with a cosmic fact. Again there is that very remarkable passage in the Epistle to the Romans 8:22. "The whole creation groaneth and travaileth together in pain until now." Why does it sigh and throb with pain? In order that there may be the revelation of the Sons of God, and in that ultimate revelation there shall be the redemption of the body that means our full sonship. Now all such ideas, you observe, have to do with a cosmic process. Our approach to the question of salvation must necessarily be along that same line.

I might occupy your time—and I hope I might occupy it profitably—if I were to discuss the significance of certain Hebrew and Greek terms found in our Bible having reference to the significance of sin as a missing of the mark, as something that is twisted and perverted. Or I might make use of those great dynamic words that relate to reconciliation and propitiation and resurrection of soul and all those other terms that are part of the vocabulary of the redemptive story. They are in my mind; but what I want to bring out is a simple elemental question which we must answer as to the fact of salvation itself. Is it a fact? Do we need salvation?

It is put to you in this very direct way, because it happens to have been put to me in just such a way. There are multitudes in all our communities who have ceased to be regular attendants at church. They are decent intelligent people but something has happened to them. There are young people, some of whom have been to our colleges and uni-

versities who have changed completely in their religious attitudes. They have not yet broken with their families. If they return home for Christmas they may go with their parents to church just out of courtesy and to avoid causing distress to those whom they love. But every other Sunday, when away from home, they do not go to church. They say they are not interested. But when you get down to bedrock with them, you find that they have forsaken the church because they do not know whether they are sinners or not, and they do not know whether salvation is a fact or not. If it is not a fact in itself then they do not want to live in a world of make believe.

If we are going to deal with people of this type, we shall have to begin at some such point as this: Do you agree that men are to be explained in terms of their ultimate end? If modern science and philosophy speak in such language, we must remember also that it is a very old-fashioned way of putting it. Aristotle was wise enough to see that if we want to explain anything, if we would understand it, we have to do so by explaining its end. What I mean is this. The other day, in my home, where we grow the sun-kist oranges, I sat at breakfast and taking a very nice looking orange from the dish I cut it in two and discovered that right in the middle was something black which rendered it totally unfit for food. Why was it that the center was black? Either a Gopher had been gnawing at the root of the tree or the tree was diseased. Something had come into contact with the tree which made its fruit

miss the mark. And it was not simply a matter that affected that particular tree. If there were no wise people in Riverside and Southern California the disease of one tree would affect all the orange groves of our country and we should become a ruined people. For somehow or other disease is a very contagious thing. Now what that orange tree needed in order to be saved was to have a citriculturist, who knows about diseases of oranges and their cure, come and examine it and discipline it, train it and eradicate the thing that was thwarting its end. You know how that is true with reference to the various diseases which invade life. If there is anything affecting any member of your family your primary need is a man skilled in the diagnosis of disease and in methods of cure. A little time ago I concluded a very sad season's experience. I buried the seventh of my parishioners who had died in succession from the disease of cancer. It had been a distressing experience for me to go day after day into chambers where people were dying of cancer, some of them comparatively young, and to feel myself impotent to help. Salvation for any one of those persons, so far as this disease was concerned, was a matter belonging to eradication of a fell foe that was in the flesh. Now if we are to be expressed in terms of physiology, why, then our salvation is a matter of learning how to breathe properly, learning how to eat properly, seeing that we weigh so many pounds, if we are so many inches tall, and if we are in a certain condition belonging to such and such an age. If we measure up to the standards

prescribed by our physicians we are whole. That is, we are saved at that point.

But if we move into another sphere, then we see that what will constitute our salvation is not just simply health, or even happiness; but if we move into a sphere of relationship in which we happen to be fathers and mothers and sons and daughters and citizens, then we find that there is a big word which has come into life, and that word is duty, and our salvation will not consist in making us happy, it will consist in teaching us how to get rid of all those perversions of judgment, all those prejudices of the mind, all those preconceptions with reference to the rights of property as against the rights of humanity, which tend to retard us in the expression of our duty. And our salvation will lie in a correction of our judgments, and an adjustment of our relationships so that we shall do our duty. And ethical culture, education, self-mastery, self-control, self-discipline, self-reverence,—these are the great primary words that belong to our salvation.

Now everybody would admit that; and these very people who do not go to church any more are still listening to the voice of duty, are they not? They are very keen in their discussion of our mutual obligations, of what we ought to do in order to further the common weal. That would be the meaning of salvation. And there are multitudes in the church itself who have somehow or other got to the point of thinking that that is the gospel.

It is quite true that even from that point of view we can have something to say that will provoke

questioning on the part of our congregation, and we may even be able occasionally to draw a crowd. For instance, what is our duty with reference to war? Is pacificism right? Why, that would almost fill any church next Sunday. Or you might take a whole series of questions of that kind. What does it mean to turn the cheek to the smiter? What will happen to a man who had seven wives and then died? Why, you could draw a crowd of Sadducees and Pharisees to hear a discussion of such a subject. You could ask all sorts of questions with reference to duty, and you might interest people. And some of us have been trying to preach sermons on human duty and human power and human resource, and the social implications of Christianity, have we not? There is a whole library, I think I must have thirty or forty books, on the social aspects of Christianity. Of course we are talking in those terms, and there is something in it.

But supposing that not only is such a word as "health" or "happiness" or "duty" of significance and importance in order that a man may attain unto the true end of his life; supposing he needs to be not merely as physically strong and perfectly developed as Jack Dempsey, but also a man who knows that duty is the stern daughter of the voice of God. Suppose a man is like that. Has he got to the end of his being? There you come up against this question as to the reality of this cosmos of ours, as to whether there is in it reason for a purpose, a spirituality of condition and communion, whether that which lies behind is something which is forever

becoming or whether it is our God and our Father. And if it should be that love and sacrifice have any significance whatsoever, then it may be that in missing the mark, in being twisted and perverted and crooked, which is the condition implied by sin, we are out of fellowship with each other in things that are spiritual. We lack a fine, clear, pure apprehension of each other; not merely what we owe in respect, not merely what we owe in service, but what we owe in all the sacredness of our personality. And raising the thought into the infinite, it relates me also to God; and if I have been missing the end of my life in this higher region of my nature, if I have missed the mark there and lost my way and become twisted in my judgments and my affections and my love and reverence for the pure and the holy and the beautiful and the good, then it is there that I need saving.

In order to bring out this point and show you its significance, I want to call your attention to three passages of Scripture, only one of which I shall try to explain.

The first is that passage out of Jeremiah: "I will put my law in their inward parts, and write it in their hearts." This law is not something contained in ordinances. It is not a ritual, it is not a discipline that belongs to public worship. But it is a great spiritual obligation to be true to God and to walk in the ways of God and realize the outpouring of the Spirit of God.

Or take that word—I only want to refer to it, not to explain it; we all know its meaning—"the

power of God unto salvation," the energy of God unto salvation, the dynamic of God working unto salvation, the Infinite coming in a wondrous impact upon nature and quickening it into an infinity of eternal desire.

But the passage I want especially to bring before you as elucidating this point is the very interesting story in the third chapter of the Gospel of John, with reference to the interview between Jesus and Nicodemus. I have always felt the fascination and charm of that story—as no doubt we all have—first, because of the vividness of contrast between these two men: Nicodemus, a man whose hair has grown white in the service of the sanctuary, a man of wealth and culture and refinement, a man who has always lived in the metropolis and associated with the teachers of the law and with circles of administration in matters pertaining to national and ecclesiastical life, a ruler among the Jews; Nicodemus on the one hand, and this young man from Galilee on the other hand—the young man who comes from the north country, where people speak in a dialect—his dialect was quite pronounced, as is shown by the challenge to Peter in the hall of trial,—the young man who earned his bread when he was engaged in toil by manual labor, a young man who had lived a solitary life, and now had emerged to speak the words pertaining to the kingdom of God, and to work the works of God and to fulfill them. Here they were in strange contrast; the one rich, the other poor; the one influential, the other obscure; the one moving in circles of leadership in thought and action,

the other coming from the common people. Here they were in the darkness of the night confronting this most serious of all problems.

We know how it began—the approach that Nicodemus made,—"We know"—and it was an extreme thing to say—"We know that thou art a teacher come from God. No man could do the works that thou doest unless God were with him." That was a great thing for a cultured man to say concerning one who had never been to college. It was a great thing for a trained man to say to one who came from the carpenter's bench. "We know that thou art a teacher come from God. Let me ask thee a question concerning the kingdom of God."

I am not going to elaborate the whole story. I want to come to the pith of it. Jesus said to this great man, this wise man, "Unless a man be born from above he cannot see, and he cannot enter the realm of God."

Now, what does that mean? "Unless a man be born from above, unless a man be born anew." Nicodemus was not sure of the meaning. He understood some things. He understood the baptism of John and the initiation into the new order of the kingdom of God as John conceived it. But what does it mean in this case, this birth from above? Here is the pivotal point to bring the idea clear, and a reference to your Greek testament will bring it out. Does "above" mean from outside ourselves? Does it mean that there is a power up yonder in heaven that has to come down here and impinge upon you from the outside with a quickening energy?

Does it mean that? It certainly means the invasion of your nature by the divine. It certainly means the invasion of your nature by the infinite. But what does "above" mean? It means above, in the higher regions of our own being. Did we ever grasp that? It means that if we are not quickened by the power of the Spirit of God in the region of our affection, in the region of our love of the beautiful and true and the pure, in the region where we pray, in the region where we resolve that there is something more precious than life—unless a man be quickened there he cannot see what it means to have a universe that is dominated in all its parts by the energy of the infinite and holy and righteous God.

And is not that true? What is it that holds our eyes that we cannot see? Why is it that even within the church itself we are failing, even in this present time, to know the way along which the Lord is leading His hosts? Why is it we are so confused, whether we are discussing questions affecting life at home or life abroad? Why is it we are still beset by so many prejudices because of language or race or class? It is because the energies that we have admitted into our nature are so many of them energies that have touched us at certain points, at lower regions of being than those signified by the word "Spirit." To show what I mean let me ask: Where do you look for the greatest expression of the power of God? Where is your question mark when you begin to wonder what is the matter with the church? Is it a question mark that pertains to the bodies of people? Are you saying, "Well, if

we had the power of God, we should none of us be sick or infirm any more"? Is that your idea? There are millions of people to-day who are just agitated about the physical consequences of saying their prayers. If God does not answer them when they have got into trouble through disregard of the sanitary laws of life, if God does not help them to go to sleep within five minutes of getting into bed, then they wonder what is the matter with God. Have you not noticed it? We are trivial. We are playing with things. Or it may be in other regions of our life, and we do not understand our nature because we are not giving to God the primary thing, the great thing with which He has endowed us and to which He has already attained in the fulfillment of His eternal purpose.

But when a man is born from above, when a man surrenders his soul to God, when a man says:

> "Come to my heart, Lord Jesus.
> There is room in my heart for Thee,"

then it is that the Lord comes and takes the man and subdues him and cleanses him in affection, in the springs of life; and through this upper cleansing his imaginations are cleansed, his sense of duty is clarified; through this correction in the upper regions of his life he comes to apprehend spiritual things.

We remember what the apostle told us: "Ye are yet carnal because ye have not yielded to higher things. Spiritual things are spiritually discerned." Jesus said: "Ye shall know the truth, and the truth shall set you free." "Whosoever willeth to do the

will of my father" up here in this higher region, whosoever so willeth to do it that he is able to say even in the moment of his darkest agony, "Oh, not my will, but thine be done," whosoever wills it like that, shall know of the teaching as to whether it be of God. And it is through this upper reach of things that ultimately our bodies are recognized and sanctified as the very temples of the Holy Ghost.

I venture to think that it is just at this point that some of us have been most seriously lacking in the gospel that we have been teaching. It has not been high enough in its reach. When we have been talking about the new birth, we have been talking about something that has conveyed the idea to people almost of a magical process. It is not magic at all. It is the relating by a person of himself to God, who made the universe, and who pervades the universe, and in whom we live and move and have our being. May the Lord help us to see that. I think it is vital. And as we do, I imagine that, even like Nicodemus, though we may go forth into the darkness by ourselves, not yet having found the key to perennial youth and life, we may be found in the end of the days coming back to Christ. But God forbid that our return to Him shall be quite like the return of Nicodemus. I know of nothing more pathetic than the return of Nicodemus.

We remember that story, a story which suffers so much by contrast with a prior story. For just before Jesus went to His anguish, a tender woman, who had yielded her soul to him, came with a box of spikenard, very precious, and anointed Him, and

the fragrance of her act filled the world, for she understood and showed her love before the anguish afflicted His soul. But Nicodemus came back following in the footsteps of Joseph of Arimathea and he brought not one pound of spikenard, but many, not something that had cost a large sum of money, but something that had cost a fortune. He came back with all his wealth to do as rich men sometimes do—only his Lord was dead! Ah, if they had found one another before, if he had understood, and if in humility of soul he had said, "Lord, help me to find myself in God," he had been saved and become again like a little child.

CHAPTER IV

IS THE ATONEMENT A FACT?

> You were buried with him in baptism and raised again through faith in the inworking of God, who raised him from the dead."—COLOSSIANS 2:12.

In our discussion of the Atonement I want the reader to have in mind Romans 5:6-11; 20, 21 and Colossians 1:9-17.

We have already taken cognizance of the difficulties confronting people to-day because of doubts concerning the validity of the Creeds, the authority of Scripture, the origin of opinions which are prevalent in the Christian field. Nowhere is this more apparent than in connection with the significance of the blood of Christ.

A generation ago people used to sing and to believe:

> "There is a fountain filled with blood
> Drawn from Immanuel's veins,
> And sinners plunged beneath the flood
> Lose all their guilty stains."

The singing produced a holy rapture. But many people stumble over the idea to-day.

What do we mean when we say that we believe in the blood of Christ? We read those classical passages from the fifth chapter of Romans or First

Epistle of John, we read the words, "The blood of Jesus, his Son, cleanseth from all sin," but what is meant is not easy to define.

Some theologians have approached the doctrine through the portals of Old Testament sacrificial systems. The sacrifices there described are types, the blood sprinkled has special significance. There is a certain legitimacy in these arguments, but if they lead us to think of the physical blood of Christ, as is sometimes implied in the language of our more popular choruses, there is grave danger.

I do not wish to be misunderstood. I believe the phrase "the blood of Christ" can be charged with real and eternal meaning. But we must use it carefully and as the Apostles used it. If, when we employ it, we are thinking simply of the physical blood which flowed from the riven side of Jesus, we are involving ourselves in a serious difficulty. The value of the blood of the sacrifices pertaining to the Old Testament dispensation lay in the fact that it was blood taken from the quivering flesh of a living sacrifice. No Jew ever yet took blood from a dead victim. The spear thrust that brought water and blood from the riven side of Jesus was applied after He had died. He had said, "It is finished," before the spear thrust.

The phrase as used in the New Testament is significant of the whole sacrifice of the whole Saviour from the moment that He became incarnate, from the very hour when the baptism was given to Him by which He merged Himself with those who by the baptism of John passed through the narrow gate

of repentance into the kingdom of God, and heard the voice, "Thou art my beloved son in whom I am well pleased," all through the days and weeks and months when His blessed hands were stretched out in benediction and healing,—kind, tender hands, —up to the moment when those same hands were clasped in agonizing prayer, and He cried in Gethsemane, "My God! My God! let this cup pass from me!" on to the moment when he said, "It is finished!" It was Christ who was expressed in the blood, a living, thinking, suffering Christ. If when we use the phrase "the Blood of Christ" we do not realize that it is Jesus who is our life, we are exalting a symbol above Him whose character alone gives value to the symbol. We belittle the doctrine of the sacrifice of Christ. It is a serious thing to confuse the mind and to produce difficulty where we ought to bring life and peace.

I should like to say another thing, which is just as difficult to say without causing misapprehension, but which ought to be said. In attempting to define the sacrifice of Christ and His atonement for the sin of the world, many people employ the term "substitution." They say, "We believe in the substitutionary sacrifice of Christ"; and they are perfectly sincere in averring that they would die in its defense. But what is meant by the use of the phrase "substitutionary sacrifice"? Some of its advocates have gone to most extraordinary lengths when speaking about it. For instance, this is what one of its exponents exclaimed, "Hast thou been an idolater? Hast thou been a murderer, an adulterer,

a thief, a liar, a drunkard? If thou hast part in the Lord, all these transgressions of thine become actually the transgressions of Christ."

Thus we see how a man can be led away by using a certain word and losing sight of that which gives the whole event an eternal significance. He can reduce it to an incident in time; and many of our theories, many of our interpretations of the great words of the apostles, have led us to reduce the atonement to an incident in time. Get hold of that phrase; I want to discuss it—"an incident in time." And the result is that we come to throw emphasis upon the idea that what Jesus did upon Calvary was to pay something in an actual, immediate and definite transaction, to pay something to some one for something on behalf of some one else; and the whole thing is looked upon as a transaction between individuals who were dissociated from one another. Now, is not that very often the way in which men seem to think of it? That here is A, and there is B, and there is C, and somehow or other these individuals are engaged in discussing an incident. It may be my sin, it may be your sin, it may be the sin of a group, of a whole company. But they discuss it as an incident in which A contracts a debt to B, and C steps in and says: "If you, B, insist that this debt shall be paid and that I shall pay it, I will pay it whether A wants me to pay it or he does not."

Now, as a matter of fact, I myself believe profoundly in the debt, in the payment of the debt, in the whole transaction whereby I am reconciled to

God in and through Jesus Christ. But, as I have tried to show you, there is behind all the teaching of the Scriptures, of the New Testament, about God and man and forgiveness and reconciliation, the idea of that which belongs to what I have called the cosmos, to the world, to the universe, not simply this earth, but to the whole universe in and through which God is expressing Himself in His eternal purpose. God is in the world. God is over the world. God blessed forevermore. And all that is involved in sin, and all that is involved in forgiveness, and all which is involved in pardon and in cleansing and in life is involved in this great cosmos and universe in which and through which God expresses Himself in His eternal life and purpose.

That is not getting away from a personal God. God is a person. God is the Father. I am not reducing the idea of God to any vacuity, to any strange, impalpable, intangible thing at all. I am trying to get you to think about it in what I believe to be the trained thought, if I may use such an expression, of the apostles of our Saviour, of the whole revelation that is contained in the Bible.

In order to bring this matter a little closer to you, let me refer to one other difficulty which arises for the student of this problem and which oftentimes presents itself to the person outside the church. Let me illustrate, and of course there is nothing controversial in the illustration. The other day one of the great religious denominations of our country made certain affirmations with reference to what it conceived to be essential Christian truth, and when

it referred to the doctrine of the atonement as an essential Christian truth, it said that you should believe that what Christ did was to reconcile men to God. Now if you go into another great denomination and read its articles of religion you find that the article which relates to the atonement sums it up in this, that what Christ did was to reconcile God to us. The one church says it is to reconcile man to God; the other says it is to reconcile God to man.

Or you take another of the great documents of the church, the Augsburg Confession. Now there are a great many people in the country who are followers of the Lutheran church, and they are deeply indebted to a confession of this kind in which it says that God forgives our sins out of love of His Son. On the other hand, the apostle in the passage I read to you just now says that "God commendeth His love toward us in that while we were yet sinners, Christ died for us." Here you see then how easy it is for us to take certain words out of the Bible and in solemn assembly, profoundly impressed with the need of facing the fact of the atonement, believing in it—for all of these people believe in it, and would die in defense of it; all of these people have experienced its regenerating power, all of these people are saved because there is such a thing as the atonement—and yet when it comes to deliberative bodies trying to define it, some will say it is man who is being reconciled to God; others will say it is God being reconciled to man; some will say it is God's love for His Son; others will say it is God's love for

sinners. Now what are you going to do? It is so profound a problem that we need to think our way carefully, soberly, reverently, right into the very heart of it.

Now I will take up what I have been trying to develop, and show how I think the church of Christ has come to an apprehension of this most serious and vital question. Let me remind you of what I have tried to teach in the past. We are part of a cosmos; we are in a universe. In this universe there is present a constantly unfolding, eternal purpose of God. At the heart of the universe is God, Himself, to whom and for whom are all things. We can only understand what that purpose is toward anything that is a component part of the universe, as we are able to appreciate the end for which that creature is intended, and to which it should attain if it is to be a perfect thing. If you are dealing with plants, unless they come to the point of blossoming, of fertilization, and of seed, they are not perfect.

Some years ago I was spending a holiday in Holland, and I went into one of those great warehouses where thousands of bulbs are collected for distribution all over the world. I saw certain very rare bulbs that had been brought from the Himalayas and from the valley of the Amazon. They had cost thousands of dollars to discover and collect. Yet some of these were being thrown onto the scrap heap, for they were barren; they had not the power to attain unto the end of their being.

However high you climb you see this thing going

on in the world. There is nothing in the world that you dare to despise. All things come from God and all things are sacred. When you come into the region of man, you have to determine what man is. If he has no spiritual nature, then his responsibility does not reach beyond the point for which he was intended. If he is liable to the charge of neglect of duty, if duty is an obligation, the man is ethical, and he is responsible in the ethical sphere; he misses the mark or he makes the mark there, and the power that is in the world is expressing itself and must be interpreted in terms of duty. If the man is not possessed of a sense of duty, then his responsibilities are lower down. Whatever he is, in his ultimate expression, there is your standard of judgment of the man, and there is the man's need of redemption. It may be he only needs a physical redemption; it may be he only needs a mental redemption; it may mean he only needs an ethical redemption; it may mean he needs a spiritual redemption. If he does—and I think we have seen that he does, and I do not know a leading modern scientist or philosopher who is not admitting to-day that there is something in the higher regions of being, something spiritual that must be reckoned with—then you are in a sphere where you have to recognize either an approximation unto the end or failure in the end; and we all know, as we seek the full development of life on the human sphere in Christ, that we have fallen short of that. There are degrees of failure. Some men have attained to a certain height of spiritual devotion. Others are lower in the scale of

spiritual experience. We see the differences among ourselves. But the best of us, when we have come to compare ourselves with Him, have had to say, "Depart from me, for I am a sinful man, O Lord."

Now, in this world of ours, this world of spiritual experience, if there is anything that is interfering with what is right and true and beautiful and perfect, it is not a solitary act, it is a cosmic act and it is a cosmic interference. If I am a sinner, I am not a sinner by myself; and when you are dealing with my need, you are not dealing with my need just as myself. I belong to you, and you belong to me, and we all belong to one another; and wherever there is sin there is pain, suffering, weakness, disease, danger. We "all have sinned and come short of the glory of God."

That is true. It is not possible to have a sinner in any society who is not affecting directly and indirectly the whole society of which he is a part. We sometimes think that if we get drunk it is our individual business and our individual responsibility. We think if we do some sensuous or sensual act, it is our responsibility. It is not. We are sinning, not only against our own body, not only in our own private sphere; we belong to one another, and we are involving everybody in what we are doing. That is an absolute, scientific law. You cannot get away from it.

If that is so, there is involved in us a solemn responsibility, and the transgression that we commit becomes a heinous transgression, and it requires a cosmic act to release us from its power. When

you trace that through, you will see, not only in the region of sin, but also in the region of life and peace, that these things belong to the same cosmic process.

Let me show you what I mean, first in the individual case. Supposing some one were suffering from some physical disability. What would you do with them if they had pain? Would you simply inject an opiate that would still the nerves, and would you say that from outside you had done some good thing for them simply by stilling the nerves and making them insensible to pain? Would that kind of peace be a true peace? In order to bring real peace to a pain-racked body do you not have to restore health? And the peace that comes into our life, if it is a physical disability we suffer from, is a peace of condition rather than a peace that is imposed.

That is true in the mental sphere. You can give a person a soporific for the mind when he is distressed; but if you want to help him, you must remove the cause of his sorrow and agitation and doubt and fear. And in the spiritual sphere, when we read about the peace of God, the peace of God is not something injected into us, it is not something outside us that is put around us because we have not got our nerve. The peace of God is what comes welling up from within us because of the power of God, the life of God, the communion which we have with God. Because of our union with God, we have peace, and He is our peace.

If you are following me in this, you begin to see just what the atonement is as I conceive it. We are

in this world in which individually and collectively we have been hurting one another and frustrating the eternal purpose of God. We have "sinned and come short of the glory of God." We have brought pain and darkness, misery and distress, suspicion and pride, vice and all the other evil things that come in consequence of being out of harmony with God. We have broken laws; and where we ought to be in a beautiful universe, loving and being loved, rejoicing with the dawning as the birds rejoice, we have enmity in our hearts against Him who is the life of the universe. We suspect. We go out as though we were in a hostile world. We use our shibboleths: "Every man for himself, and the devil take the hindmost." We fight and struggle. "Whence come wars and strivings among you? Come they not of your own lusts that fight against your souls?" We are forever fighting, forever struggling, forever suspicious, out of harmony with God and out of harmony with one another.

Into that world there has come—in time? No. There we fail to appreciate our gospel. In time? Why, what does John say? "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word [which was God] was made flesh; and we beheld his glory, the glory as of the only begotten of the Father." Why? Because here where we are struggling, this power that is encased in flesh is power that belongs to eternity; and He who was manifest in the flesh was manifest that we should not perish but should have and express abundant life, even eternal life. But

it is a process that is at work in the world and demands our reconciliation.

We know that the word "atonement" as it is used in the Old Testament is not used in the New Testament; that in the New Testament we have in the authorized King James version one verse in the fifth chapter of Romans where the word "atonement" is used, but that word in the Greek is *καταλλαγή* which means reconciliation. If we use the word "atonement," we use it in the sense of at-one-ment. That is to say, when we become at one with God, who is our Father, when we become at one with Him who is the life of the universe, when we become reconciled with Him who is our life and our peace, then in that reconciliation we have opened the channels thereby for the cure of our hearts, for the cleansing of our souls. Oh, the infinite power of God! I am not ashamed of the gospel. It is the power of God unto salvation; this reconciling process brings power and peace. That is why we can preach our gospel in a slum, that is why we can go into a jail; that is why we can go among the vilest of the earth, and we can say in the true spiritual sense:

> "His blood can make the foulest clean.
> His blood avails for me."

Is not that so?

Now what is the meaning that lies behind all this? A word like *καταλλαγή* implies, of course, separation from God as the condition that needs to be reconciled. Christ abolished that separation and

restored us to oneness with God, because within the sphere in which we live and think and move and have our being He lived in perfect union with God, so that the power, life, thought, love, peace of God were His constant and complete possessions. And when you and I by union with Christ are fully reconciled, when the world is fully reconciled, then in the sphere of the human race there will be no barriers, no enmity, nothing that divides man from man, because there will be nothing that divides man from God.

CHAPTER V

THE SINLESSNESS OF JESUS AND REDEMPTION

"There is no sin in him."—I JOHN 3:6.

We now come to another aspect of the problem of redemption, one which is perhaps most difficult of all to a true understanding of the doctrine of redemption. It has to do with the sinlessness of Christ. What is meant by sinlessness? Was Jesus sinless? That question is being asked more insistently to-day than at any time.

I remember a conversation with an artist who expressed his idea of the problem as follows: "What is the use of your trying to relate Jesus to me? He was altogether different from me, He knew nothing of my temptations and difficulties. The story of His temptation in the gospels is to me most unreal. It wasn't in my sphere; it was not on my plane, He did not understand me because he could not sin. It was utterly impossible for him to have fought my sort of battle. I can sin, Jesus could not." Now there was a simple practical mind brought to bear on this subject. He was most serious in his remarks, a man who was grappling with temptation, yet felt that the sinlessness of Jesus was a barrier to mutual understanding and perfect sympathy.

There are many who say that because Jesus was divine the discussion of His sinlessness is futile, it

has nothing to do with our plane of things. These difficulties show the need of approaching the consideration of this subject cautiously yet sympathetically.

During recent days we have heard the echoes of a widespread controversy with reference to the virgin birth. The public press recently published a statement by a clergyman in New York who in denying the virgin birth of Jesus quoted the original version of the Nicene creed, which as a matter of fact did not contain the clause, "born of the Virgin Mary," although it was most emphatic in its definition of the deity of our Lord Jesus, and that for our salvation He became a man and died, and the third day rose again from the dead.

It is quite true as a matter of history that the original version of the Nicene creed did not have that clause in it. It is perfectly true to say that it was introduced at the hands of a certain theologian endorsed by the Pope of Rome, and later was endorsed by a church council, thus becoming part of the authoritative Nicene creed. But we need to remember that when the clause was finally introduced into the creed of the church it was because it was deemed essential to the expression of the Christian belief of the coming of Jesus Christ into our humanity in its largeness and its wholeness. It was not (if you will allow me to put it this way) a matter in which at the first they were fastening upon a single individual of our race, and throwing emphasis upon her. It was the fact that by His coming from her He was related to the eternal process

and purpose of God as it expressed itself in our humanity, and the emphasis thrown upon the word virgin was due to the fact that they wanted us to think of pure complete human nature into which the incarnation of God came. In later centuries the emphasis changed, and then Rome found herself involved in attitudes toward Jesus Christ and towards humanity which led her to postulate the immaculate conception of Mary, and to speak of Mary herself as the mother of God.

In writing of the birth of Jesus, as I conceive it, the importance attached to the fact by the evangelists is because through Jesus coming from Mary you have One who, whilst possessing a divine nature and being the very Son of God, in that act entered into our life with all its relationships and its implications. What does that mean? It means that when talking about sin we must remember that the term as employed by theologians is used in a twofold way. Sometimes it is used with reference to the fact that our human nature itself, coming along the lines of heredity, carries with it in the case of each one of us certain predilections and predispositions towards what we call evil and sin. We are not personal sinners at the moment of our birth. None of the great creeds of the church ever taught or implied that a new-born child was a personal sinner. Our race is sinful but we at the moment of our entrance into life are not personal sinners. We have committed no individual act of transgression against the will of God. We are not only, however, becoming possessed of a certain inherited

propensity, but we are also coming into society, into an environment which is vitiated. Our institutions, our philosophies, our laws, our traditions and customs are all of them vitiated. None of us can interpret a single law of our country without bias. Through long antiquity we have been encasing ourselves in prejudice. We stress our personal interests even in matters supposed to belong to the commonwealth. We are selfish, aggressive, avaricious, and our laws are built upon that scale, and hence when you and I enter into this world, though we have committed no individual act, we come into a world charged with difficulties. It is a sinful world and a sinful society into which we come.

Every one of us, when we come into the world, comes not only with a bias of that kind, but we come with a spiritual nature into a spiritual realm, and we have certain obligations to God, to life, to the universe. We ought to be sinless by our individual act, but we are handicapped, and we in our turn handicap our own children and our own society and our own generation; and whenever you and I live below our best, whenever you and I contract prejudices and passions and express them in word or thought or deed, we are vitiating the atmosphere into which other people have to come, and handicapping them in the discharge of their life's vocation.

Here we come then to a position which I think explains the incarnation of Jesus. I am thinking now of the human Jesus and the reason for His birth of the Virgin Mary, and the significance of

the fact that He was born of a virgin. I am discussing this problem of the sinlessness of Jesus and the relationship of that sinlessness to our redemption.

Let me bring to your notice a very difficult passage of Scripture. I attempt its interpretation with a good deal of diffidence, fully aware that it has always been a problem to students of the New Testament and recognizing that I am quite possibly wrong. But you remember that word in II Corinthians 5 : 21, in which Paul says: "He who knew no sin was made sin for us, that we might be made the righteousness of God in him." That verse has always puzzled people. I remember hearing one man, who was a famous theologian, say he thought it was a misfortune that it was in the Bible; he could not understand it. I have read the opinion of another man who ranks as a scholar who thinks that possibly the verse has for its interpretation things that were involved in the baptism of our Lord Jesus.

Personally I think this verse relates to the fact of the coming of Jesus into our human flesh; that when He took our nature He was made sin for us, not by any individual act of His own, but by the fact that He was born a man, as the creeds express it, "in a real human body and soul subsisting." He had both a human body and a human soul, and He was born into our flesh which by heredity and environment is sinful. He committed no individual sinful act of His own—but His contact with us was contact with a tainted race and vitiated environment.

Now let me try to demonstrate this as nearly as I can.

In the first place, Matthew and Luke give us a human pedigree of Jesus. The genealogy given in both gospels implies that He had identified Himself with historic humanity and along that line which was most profoundly impressed with the fact of sin and need of redemption.

Again, Jesus was in a society, and one of the first acts of His parents in that society was to take Him into the temple and present for Him certain offerings which were to be offered for any child who opened the womb of a Hebrew mother. So that we see a recognition of society and of heredity; and when we read, "He who knew no sin was made sin for us," made sin implies made a man in contact with our human nature.

If that passage is taken in connection with Philippians 2:6-8, "Though Christ Jesus possessed the nature of God, he did not grasp at equality with God, but laid it aside to take on himself the nature of a slave and became like other men; when he had assumed human form he still further humbled himself, and carried his obedience so far as to die, and to die upon the cross," both passages taken together direct us to the key to the explanation of the reason for His coming into the world, being born of a woman, born under the law, entering into our life—it was that He might be made sin for us.

We can now proceed to another point. Jesus was in this world with the limitations of our human na-

ture and also with our obligations. In a real human body and soul subsisting He was under obligation to relate Himself to the cosmos, to God who is in the cosmos, its life, the Father of us all; under obligation to fulfill His holy will, to surrender His own will to the will of the Father; and only when, embarking upon that task, He has grace and wisdom and strength enough to fulfill it perfectly can He present to us that which is perfect and therefore adequate to the healing of our souls of spiritual disease.

Was it a real undertaking? There are three passages which can only be understood if it were real: "He grew in wisdom and in stature and favor with God and man"; "He learned obedience by the things he suffered"; "He became obedient unto death, even the death of the cross."

Here we have some one who is learning by actual contact with life and its laws, with all the risk and hazard of life in a society that is vitiated in its thinking, even in its very religion. Some one living so purely,—yes, let us go a little further and recall another passage, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a son, yet learned he obedience by the things that he suffered, and being made perfect he became the author of eternal salvation." There was no way of escape excepting the life of obedience that was an obedience unto death, even the death of the cross. It was because of that holy will that surrendered itself to such discipline and

hazard, that went for forty days and nights into the desert to be tempted of the devil and came back unscathed, that went through all the hazard and risk involved in His contact with people, their theories, their temptations, and yet at the end to present Himself unto God as one who was spotless.

It was because of the sinlessness of Jesus within the region of His human body and soul that something happened on behalf of us. If He had failed within the region of His human body and soul,—if He had failed we should not have been saved.

I think this is most critical; it is the central point in our discussion of the atonement. In the light of it I have been amazed and distressed at the type of argument which has been employed on both sides during recent discussions on the virgin birth. It has seemed to me that people were discussing trivial things and tampering with a great, a holy and an age-long principle that involves the eternal economy of God. There are one or two other facts on which I would dwell. First, a study of the New Testament Scriptures bearing on the sacrifice of Christ and its redemptive power impresses me with the emphasis placed upon the will of Christ; that in His temptations, and "he was tempted in all points like as we are, yet without sin," it was always in the region of His will that the emphasis is laid; and because the will of Jesus consented only to the highest, because the glory of His Father, love for His Father, was so pure, so absolute and so consistent, He became the Lamb, the sacrifice which was without blemish and available for all the sons of men.

In the next place—I think there is only one passage which does not bear out what I am going to say—the emphasis of His atonement is that it is not for a section of the people, say, the Jewish race, but is an atonement in and through which the middle wall of partition has been broken down, and by and through which, of twain, God has made one new man, so making peace; and the emphasis I want to place on the fact is that Jesus entered into contact with our humanity. It was the race He touched and saved.

I need only remind you of the fifth chapter of Romans and the fifteenth chapter of I Corinthians. Those are classic passages and in both Jesus is related to humanity. He is the second Adam. He is the one through whom the spirit of life comes to you and me. Those passages are of great importance in considering our problem. I hope I have not failed to make it quite plain that I am not at this moment discussing the full person of Jesus. I am discussing one aspect of His character which bears profoundly on the question of redemption. I most profoundly believe in Jesus as Saviour, and I believe that the contrast between Him and myself is a contrast between one who is holy and one who is unholy, and I believe that the work of Jesus is to call me back from unholiness to holiness, from disunion with God to union with Him in the region of my will. I believe that the whole battle between God and myself has always been a battle of the will, that there has been enmity between God and me, and that enmity was of my will as against that

of God. Jesus, who fulfilled the will of God, delighted in it, expressed and defended it even in His agony, becomes the medium of reconciliation, reunion, at-one-ment between my alienated will and God's will; and in accepting Jesus and merging myself in Jesus and opening my soul to the inflow of the obedient, loving, pure, self-sacrificing spirit of Jesus I find myself in union with God, my Father, the God and Father of our Lord Jesus Christ.

Now, is that our experience? It comes down to the experience of religion, of the redemption that is in Christ Jesus. Is that the way we have got it? I imagine so, and I think that as we live in God and surrender ourselves to Jesus, as we seek from Him power to yield our wills to doing God's will we come to an apprehension not only of the doctrine, but of God Himself, who is behind the doctrine and whom the doctrine attempts to interpret.

CHAPTER VI

THE PERSON OF JESUS AND REDEMPTION

"Whom say ye that I am?"—MARK 8:29.

"It was in him that the divine fulness willed to settle without limit, and by him it willed to reconcile in his own person all on earth and in heaven alike, in a peace made by the blood of his cross."—COLOSSIANS 1:19, 20.

In considering the significance of the birth of our Lord Christ into this world, I threw emphasis upon the fact that He was, as the creeds of the church have always averred, one who subsisted in a human body and possessed a real human soul. Now that is an essential article of the Christian creed, and I want to reiterate its importance at this time. It is surprising how many people stumble at this point in the Christian faith.

For instance, only a little while ago, one of the most thoughtful men in my congregation came to me and said something like this: "Dr. Gardner, I was brought up in a Swedenborgian home, and it may be because of that that I find great difficulty in grasping your doctrine of the person of Christ. I believe that Jesus had a human body, but I do not believe He had a human soul; I think His body was just a tabernacle for the Divine Word or the Divine Nature." That is a very old difficulty. It was the

difficulty which was developed into a doctrine by Apollinaris, Bishop of Laodicea, in the fourth century. He said that Jesus had a human body, but that in place of a human mind and soul He had the Divine Logos, and that it was the reason and the thought of God that were expressing themselves through the lips, the hands, and the mind of Jesus.

In the fourth century many people were ready to listen to the theory of Apollinaris, but the Church Fathers saw at once that if they were to surrender at that point they would surrender Christianity. I wonder whether we realize the peril as they realized it? That if we surrender at that point, then the big problem arising when we discuss the virgin birth is this, Was the human nature of Jesus real? Had He a human body?

Let me quote from Liddon's great book, "The Divinity of our Lord." Liddon's book is a classic; Liddon was one who knew the very heart of Christianity. In his chapter on "The Son of Man" he says: "It doubtless expresses a real humanity, a perfect and penetrating community of nature and feeling with the lot of human kind. Thus, when our Lord says that authority was given Him to execute judgment because He is the son of man, it is plain that the point of the reason lies not in His being Messiah, but in His being human. He displays a genuine humanity which could deem nothing strange, and could be touched with a feeling of the infirmities of the race which He was to judge. . . . He is in a special sense the son of mankind, the genuine offspring of the race, the one human life

which does justice to the idea of humanity. All human history tends to Him or radiates from Him; He is the point in which humanity finds its unity. . . . He closes the earlier history of our race; He inaugurates its future. Nothing local, transient, individualizing, national, sectarian, dwarfs the proportions of His world-embracing character. He rises above the parentage, the blood, the narrow horizon which bounded, as it seemed, His human life; He is the archetypal man in whose presence distinctions of race, intervals of ages, types of civilization, degrees of mental culture, are as nothing."

I know of no greater or more accurate or well balanced description of the humanity of our Lord Jesus than that which I have just quoted to you; and I am trying to show you that it is because of the presence of this archetypal man in the world that we have come to that new epoch in the unfolding of the eternal purpose and power of God. We now see something new in the world. If Jesus had not come into the world in the way in which He did, then our humanity would have been at its highest and best along the lines that were revealed in the extraordinary intellectual achievements, the fine moral heroism, which characterized men like Socrates and Plato, like Buddha and Confucius, and the rest. Our human nature, even as it was expressed through the generation of Adam, was a very wonderful nature. It was capable of the most extraordinary flights of eloquence; it had an intellect that ranged the world; it was the genius that created the fine arts; it thought sublimely both about God and

of man. It was wonderful even in its religious aspiration before the Lord Christ came. But when Jesus came into the world something new happened; and that something new, on the one side of it, was the expression of a humanity that was holy; and that never happened before. Buddha did not know how to be holy. Confucius never dreamed of being holy. Plato had a sense that sometime, as by a miracle, something might happen and some one from above might be seen in our streets, but in his actual theory as to what a man might be, even at his highest and his best, he was not ethically holy, and he was not in fellowship with God intimately as a son with a father.

No, it was when Jesus came that this was actually revealed to us, even One who subsisted in a real human body, with a real human soul, faced our hazards, and in all the purity, the spotless purity of His manhood, went through the conflict, through the anguish, up to the cross, past the cross, blameless. And His doing that was the turning point, the pivotal point in the history of the eternal purpose and in the unfolding of the eternal purpose of God. Now we know why God set all those extraordinary forces in motion which created the universe and produced man. Now we know what God has been dreaming about. Now we see that "far-off divine event toward which the whole creation moves."

But if I were to pause here, and you were to imagine that that was a complete or adequate doctrine of Christ, I should have failed in my ministry. And that is why so many have failed. There is

something more in Him than that, and something more which is essential to our salvation. That side of Him it was which enabled you and me to come tremblingly to a mercy seat. But there must be something else if I am to know the mighty power of God, and that something else is what we mean when we speak about the divine nature of our Lord Christ, when we speak about the incarnation, the Word being made flesh and dwelling among us and revealing His glory to us. That is what we mean when we talk about Christ as being God manifest in the flesh. What is implied by that, as I understand it, is this: that in Christ there is displayed to us, not as coming through any intermediary, not an experience which becomes in Him because of an attitude of mind and heart on His part as the experience becomes in you and me. It was in Him essentially; it never "became" for Him. When He appeared in this world He was what you and I by the grace of God and the power that dwelt in Him and was mediated by Him may become. He may give us the power to become sons of God, but He was the power; and that is the difference between Him and ourselves.

Now, what does that mean? It means this, so far as I am able to make it plain: That when Jesus appears in our world there is a person possessed of a real human body and human soul who is also possessed of the Divine nature. That is to say, Christian teaching is not that there were two persons in Jesus. Jesus was one person, but He possessed two natures. The one nature He derived

generically through Adam. The personality that He developed through that nature is the unique thing about Him. But the other nature, which He was the first to reveal to the world, the only one who revealed it generically, was the nature of God. And He unfolded that nature in and through His human personality, so that we might see it in all its power and all its glory. But understand, according to the teaching of Paul, which I quoted to you just now and which I think is expressed in those two little words, "in Christ"—they are the most important words in the New Testament; they are the words that we gloss over to our own injury, and that is the reason why we are so imperfect in our witness, our service, and our sacrifice—in Christ and through Christ as the mediating agent God is become incarnate in you and me and in the church as a whole. That is to say, the incarnation must not be severed and pulled apart from the experience of the race on whose behalf it took place.

Most of us in our thinking have hesitated at that point, have we not? We have spoken of Jesus as the Son of God, and there we have stopped, and we have not gone through with the thinking as it reveals itself, say, in the eighth chapter of the Epistle to the Romans, or the second chapter of the Epistle to the Hebrews, or the whole of the Epistle to the Ephesians or the Colossians. We have stopped short of that point, and we have imagined that what we had in the gospel story of Jesus was an isolated revelation apart from our world, and having no immediacy of contact with our world, ex-

cepting as it impressed upon us the fact that the God with whom we have to do is not only a God of judgment and justice, not only a God of righteousness and truth, but also a God of love. And so we have said that Jesus has shown us that God loves us, that Jesus has manifested to us the love of God as a redeeming love, and we have always spoken of it in the testimony of others; and so we have been dependent so largely upon our reference to the actual letter and word of Holy Writ for an understanding of God, and God has been to us as a story that was being told, instead of a power that was being revealed.

Now, in the experience of the apostles, through faith in Jesus Christ, not only were they made aware of the forgiveness of sins and the blotting out of transgressions, they also were made aware of this: that the mighty power of God that was in Him and brought Him again from the dead was in us through Him as the Mediator, a quickening power, bringing us again from the dead and leading us into a condition in which we were filled with all the fullness of God.

I am, of course, writing of events in time. You understand that before all this which appears in the incarnation of our Lord, the Word was with God, and He was in the form of God, and He was God. But I am speaking now of the incarnation and its relationship to this unfolding of the eternal purpose and power of God in souls that have been cleansed and souls that have been sanctified; and the whole burden of the gospel as it manifests itself in the

writings and the experience of the Church is a gospel in which Christ not only mediates for us in the forgiveness of our sins, but brings to us also the conscious indwelling of God by His gracious Spirit. And until God becomes a force, a power, an actuality within the soul of the believer we do not know the power of an endless life; these are all expressions outside ourselves, more or less enigmatic and puzzling to us.

If you have followed me up to this point, you will have seen that, as I conceive it, there is something here that gives an extraordinary sweep and power to our Christian witness and to the doctrine of redemption. There is an experience which the church ought to know and is not knowing. There is a life which the individual ought to be living and is not living. We are not conveying to the world that assurance and positive conviction of the presence and power of God which we ought to be conveying because we are talking about some one who is outside, away off on the periphery of life. We do not even know the meaning of our own terms, He is an imminent God, or He is a transcendent God; and we quarrel as to the relationship between imminence and transcendence, whereas in the gospel God is within us. "It pleased God to reveal his Son in me"; and as the apostle became aware of that, there was no limit to what might happen to him. "I can do all things in Christ who strengtheneth me." He goes so far as to identify himself, saying, "That I may know Christ and the power of his resurrection, and the fellowship of his suffer-

ings, being conformed unto his death, if by any means I may attain unto the resurrection of the dead." You see one who has so absorbed Christ, so entered into fellowship with Christ, that Christ is in him as the very hope of glory. Now, ought not that experience to be yours and mine,—Christ in us as the power of God and the wisdom of God in this fashion?

There are, of course, many problems arising out of this discussion which it may be felt I have not been dealing with at all. I am aware of the imperfection of the whole presentation, but I am limited by the very terms of the discussion which I have undertaken. The object was to try to meet the man who has been made uneasy with reference to the authorities upon which he might build, the man who is not sure as to whether the Scriptures are the word of God or not, the man who has entered into the modern ways of thinking about the evolution of life. What are we going to do with this man?

I feel that here really is the key to the whole situation; that whilst the modern scientist is beginning to stretch forth his hand towards the future rather than the past, he is beginning to recognize once more that anything is to be judged in terms of its end and not in terms of its beginning, in terms of its potentiality and not in terms of the source from whence it came. To merely take the backward look is not scientific and it is not philosophic. And so when we come to deal with the purpose of God we have to deal with it as it expresses itself

in the domain, not only of the physical, but of the intellectual; not only of the intellectual, but of the moral; not only of the moral, but of the spiritual; of life in communion with life, of man in communion with God, of man in awareness, immediate and constant, of the presence of God within his soul. That is part of it as an actual experience, and you cannot define life unless you define it in the highest terms.

Now, Christ has appeared to us not only as all this, but He has also appeared to us, finally, in this form: There comes to us, as we all know, in our association with life, through our contacts, either weal or woe. Our desires, our doubts and perplexities, the things that harass us, or the things that strengthen us and inspire us, come through our contacts. Somehow or other there is in the world as we know it, this ability to impart from one to another and to receive from one and another, and we have been in these contacts which have brought into our nature evil thoughts, perverse desires, lusts and passions, which have led us to untruthfulness and selfishness and sordidness and avarice and cruelty. We are astonished at ourselves sometimes when we find the depths to which we can sink. Very few of us but what have had to say at some time or other in our lives when we have seen some great criminal going to his doom, "There might I have gone save for the grace of God." We have found that out for ourselves. But that isn't the whole story. There has come to us through the love of our mothers and the loyalty of our fathers and the affection of our friends and the instruction of our

teachers and the example of the godly and the encouragements of friendship and all manner of noble institutions—there has come into our lives that which is healing, restoring, enlightening, inspiring.

Aye, but that is not the end of it. All of those things can come and bring to us the culture of contact with the highest forms of life. But culture does not save. The question is, what is going to happen to this side of me which is wrong, this side of me which has missed the mark, this side of me which has not only missed the mark in the ethical sphere but which has missed the mark in failure to dwell attuned with God? What is to happen to me because of that? There is all the mountain of my guilt, my sin, my shortcoming. What can happen to me? The pain of it rests upon you, the sorrow of it rests upon you, the entail of it rests upon you, as your entail rests upon me. How are we to get rid of it? Only as we recognize our common oneness, only as we derive from some source or other power that is life giving, power that is holy, power that comes from endless life; only as that becomes mediative to us, so that in some way "the healing of His seamless dress" may not only touch us in our physical pain, but also in our spiritual pain and distress as well.

I think it was in Wickliffe's Bible that that strange word in the fifth chapter of the Romans which is translated in the Authorized Version "atonement" and in the Revised Version "reconciliation," is translated "attunement"; and I do not know but what "attunement" is just as good a trans-

lation as any other, a bringing of us in attune with our Lord and our God. For somehow or other where there is harmony, where there is communion, where there is identity, where we dwell in Him, and He dwells in us, the music of the soul becomes ravishing; there is no music like it. God brings us in tune; and the purpose of Christ is to take hold of our nature in its weakness and to make it glorious in its strength.

There is no infirmity from which He shrinks. So many people exaggerate the relationship of Jesus to physical sorrow, physical weakness and physical pain. Oh, He did touch people when they were suffering physically and He healed them all. But that is not the full story. The full story of Him is that none were too vile but that He could change them. And the glory of the first witness was this: "Some of ye were vile, some of ye were adulterers, thieves, whoremongers, liars, murderers: such were some of you. But you are washed, you are cleansed, you are sanctified." How? How but by the coming into you of fellowship with Him, who was generically in union and fellowship with God, and by that union receiving through Him as the mediator the infinite power and regenerative force of God.

That is a gospel I think you can preach. And you see you can preach it anywhere. It does not matter what may be the sort of parish in which you are doing your work, or what may be the type of person to whom you have been sent in the name of the Lord, you can only look at him as one in and through whom may be expressed to your astonished

and ravished gaze, the mighty transforming power not only of a new affection but a new presence in the soul.

Now says the apostle, "In the end of the days Christ shall be fully given up to God, so that the fullness of God merging itself in him will draw him back into its own essence, so that there will again appear to us a completion of mediative work, and through him there will come unto all of us who make the Church the same transforming, absorbing energy, until all shall become God, and God shall be all."

That is the end of the dream. It has taken we know not how long to have come to this place where men can share the dream; but in the end of the day, in eternity, God shall have gotten great praise and He shall be One only, glorious, blessed forevermore.

CHAPTER VII

WHAT MUST I DO TO BE SAVED?

> "He is able to save to the uttermost (perfectly) those who come to God through him, since he is forever living to intercede for them."—HEBREWS 7:25.

Before entering on a study of that which is the crux of the whole matter I want to engage you for a few moments in a somewhat technical discussion. Hitherto in our consideration of evolution and redemption I have avoided as much as possible the use of technical terms. I have written simply and directly with a view of helping the average intelligent layman who has lost his grip on Christian doctrine, because he has been led to imagine that science and faith were in opposition; and because the facts of science seem indisputable, he has let go his hold on Christian belief. Such men are numerous to-day. They are not hostile to religion, they want to be helped.

There are three words which it is necessary that we should understand if we would know what is New Testament teaching on salvation. The first is *καταλλαγή*, which occurs in Romans 5:11. In the Authorized Version it is translated "atonement," but really means "reconciliation." We should remember this, for the New Testament idea

of atonement is different from that of the Old Testament. The New Testament word is related to a fact of human experience, that fact being separation from God. Christ abolished the separation and restored us to at-one-ment with God. In the first chapter of Romans Paul defines our nature as constituted for personal and spiritual relationships with God. Such a life is holy and comes from God. All holiness is a spiritual quality imparted by the Holy Spirit within our nature.

Now, spiritual and personal separation and difference from God is sin, and sin is what we are when God is not in us. When we are separated from the great, universal, eternal life of God, which is in the universe and dominating the universe, then we are in a condition of sin. This disunion or separation from God, this enmity with God is an actual thing. It is your sin that separates between you and your God, and therefore the only reunion which is possible is a removal of that which separates between us and our God. And what Jesus does for us in His own person is to unite us, reunite us to God, and that is reconciliation.

Another very important word in the New Testament is a Greek word called ἀπολύτρωσις. It is employed by Paul and usually translated by the word "redemption." "We have redemption through his blood." Now this word always implies that we are in a condition of bondage or slavery; that is to say, that sin binds us; we are not free, we are not at liberty to express our lives in their fullness and their completeness. There is

something that holds us down and thwarts us from the attainment of our true life and our destiny. Therefore, what we need is to be made free from that which is holding us and interfering with us. And that making of us free is the work of Christ. The great passage which best illustrates this is in the Epistle to the Romans, chapter 8 : 2, where we read, "The law of the spirit of life in Christ Jesus sets us free from the law of sin and death."

The last of the three great words that every student of the New Testament ought to know and ought to study very carefully is αναστασις. It means resurrection. We remember how often the apostle speaks about our being risen with Christ—a very important idea in the New Testament—and that of course implies a previous assumption that we are in a condition of negation from life, which is what death means. And so in the spiritual and the moral sphere this is what Christ does for us: He brings us back into such association with God who is our life, that the condition described as death passes away, and we become risen again from the dead. If you bear those three great cardinal words in mind, as you recall what I have been trying to teach you about redemption viewed as a cosmic act, you will be able to see how a modern view of life, of sin and redemption links up with the apostolic witness.[1]

Now let us turn to this most vital aspect of our

[1] I know of no greater exponent of the New Testament doctrine of Salvation than William P. Du Bose, S.T.D. His "Soteriology of the New Testament," "Gospel in the Gospels," and "Gospel According to St. Paul" are of the highest value.

problem of salvation, and ask, What must we do to be saved?

Generically salvation means restoration to sound health and true manhood. How are we to be restored? from what are we to be restored? and to what are we to be restored? Everything, as I have mentioned so often, depends upon the end for which we were created. If the fullness of our life were to be expressed in terms that are physiological or psychological, then that would be the end to which we should be restored. Anything that interfered with the free, full play of our intellectual power or our physical vigor would need to be corrected. And it would be a very foolish thing for us to waste our time in an orthodox church. It would be vastly better for us to go into one of the new cults that throw such emphasis upon our being physically fit, if that were our end, if that were the object for which we were created. But if we happen to be created for something else, if we are capable of doing right and avoiding what is wrong, if we are capable of dwelling in intimacy of relationship with God and with our fellow men, if we are capable of meeting soul to soul with all those who are in the world—then what we need is not merely some treatise on physical culture or mental healing. What we need is spiritual salvation. And that is the object that lies behind the whole ministry of the Christian Church. It is a ministry of reconciliation between man and God.

Now the barrier which exists between us and God is a barrier on our side, and not on God's side. God

is not unwilling to forgive, and never was. Man is unready to be forgiven and always has been. God is rich in mercy. He gives His mercy to any one who is prepared to receive it. If Paul says, "God commends his love toward us that while we were yet sinners Christ died for us," he does not mean that God presents us with an unconditional forgiveness; there is a condition attaching to our forgiveness, and it is a condition which pertains to ourselves and to no one else.

It is true that nothing needs to be done to God in order that we may be saved. It is not true that nothing needs to be done to us. The whole problem of our salvation lies in the relationship of our wills to the will of the Infinite, the relationship of our lives to the end that has been continually present as the objective of all the work and the fulfillment of the eternal purpose of God. If we are at enmity with that purpose, if we insist upon self-aggression, self-assertion, if we ourselves are the center of the universe and not a part of the whole, then God cannot help us and God cannot forgive us and God cannot save us. It is a matter that rests upon ourselves.

There are some people in the world who will tell you what Thoreau said one day, when some one besought him to get right with God. He said that he was not aware that he had ever fallen out with God. If he were quite sincere in such an assertion as that, he was a man to be envied. Most of us have fallen out with God, and that is the pity of it. We are out of relationship, we are afraid of

Him, we do not trust Him, we have no absolute confidence in His integrity, in His goodness or righteousness or truth; and so we insist upon our own scheme of things, fighting for our own hand, working for our own interests, and we say with great glibness, "Every man for himself and the devil take the hindmost," because we do not believe in God. We are practically atheists.

Men have wrong ideas about God, and the very first thing that is necessary in order that we may be saved is that we come to a change of our minds with reference to God. God is not weak and indifferent. We must respect Him. God does not hate men; He loves them; and men must trust His love.

Christ did not die to win God to men; He died to win men to God. He suffered for our sins once, the righteous for the unrighteous, that He might bring us to God. The object of the atonement is not to dispose or to enable God to pardon us. The object of the atonement is to move us to abhor our sin, to desire freedom, to long to come into a pardonable condition towards God. The atonement is not a judicial drama; the atonement is a form of moral action, having for its object not the reconciliation of God to man, but the reconciliation of man to God. Estrangement is something which we all know with reference to ourselves and God as well as with reference to ourselves and one another, and something has to be done in order to put an end to the estrangement, and that something is wrought out by the sacrifice of Christ. That sacri-

fice of Christ is designed to produce in us a μετανοια, a change of mind and a change of heart.

The sacrifice of Jesus reveals to us in such a form that we can never doubt it the love of God, which is from everlasting to everlasting, and that love of God awakens in us a feeling of repentance. Some one has put it, "The cross is heaven's loudest call to repentance." It is a divine appeal to estranged and rebellious men. Christ's finished work is in order that He may give repentance to Israel and the forgiveness of sins. And Jesus, when He was leading us to the very heart of the gospel, told us in those three matchless parables of His, recorded in the Gospel of Luke, "There is joy in the presence of the angels of God over one sinner that repents," over any individual man who changes his mind about God. Repent that your sins may be blotted out. Repentance is an individual act, a change of a man's whole attitude and thought and purpose with regard to God.

What is it that brings that change about? Here we come to one of the deeper significances pertaining to the cross of Christ. I do not say that it is the only significance or the most important, but certainly so far as its immediate effect upon ourselves is concerned it is the most potential of all the aspects of the cross of Christ. I think it was Sabatier who said that the more he has considered the matter the more strong the following conviction has become anchored within him: "In the moral world and before the God presented to us in the gospel there is

no other atonement than that of repentance. That is the inner drama of the conscience in which man dies to sin and rises again to the life of righteousness."

I think that this is a very important element in connection with our salvation when we stand before the cross of Jesus Christ and see in that cross the infinite love of God which yearns over men and never turns back, which persists when men laugh at it and spit upon it and trample it under foot with scorn, that love which still pleads for men, "Father, forgive them, for they know not what they do." I have never yet addressed an audience in which I have spoken on the details and the suffering and the death of Christ but what men and women have been melted to tears, when they thought that in it all and through it all God was calling, God was yearning, God was pleading, God was demonstrating a love that would not let men go. How can a man continue in sin when he knows that his sin is against living, regnant love?

It is there that the dying of the Lord Jesus Christ has such a tremendous significance for us. It brings into our mind a change, and we say, "I will not repudiate God, I will not repudiate goodness, I will not repudiate love, I will not repudiate holiness. I will submit myself and cry, 'Shame on me, that I ever despised what was pure and righteous and true and good.'"

That is the first step arising from one's penitence into a life devoted to righteousness, the turning back to God and saying to Him, who has so demon-

strated His love to us in the dying of the Lord Jesus Christ:

"Oh, dearly, dearly has He loved,
And we must love Him, too,
And trust in His redeeming blood,
And try His works to do."

Now this repentance brings a new life to a man, the condition into which the Spirit of God can introduce his quickening energy, which is what we mean when we speak about being born from above. The man who has repudiated wrong, who has surrendered himself to right, who rises in penitence and says, "Shame on my past; give me grace for a better future," that man in the higher regions of his being is ready to receive the inflowing, mighty, eternal energy of God, which comes with quickening power, changing his affections, changing his emotions, changing his beliefs, transforming him, and through its contact with his spiritual nature penetrating until at last it touches his body, and his very body itself is redeemed, and a changed mind fills the soul with a sense of sin and an utter abhorrence of sin.

The apostle Paul uses a most expressive phrase to describe the change which comes to the man who has had this revelation of love in the cross of Christ, and that phrase is, "A godly sorrow which is not to be repented of," a sorrow which leads a man to an utter revulsion from sin. The shorter catechism of the Presbyterian Church puts it in this fashion: "Repentance unto life is a saving grace

whereby a sinner, out of a true sense of his sin and an apprehension of the mercy of God in Christ's death, with grief and hatred of sin, turns from it unto God and with full purpose of, and endeavor after, new obedience." This is the next step in a man's emancipation from sin. If he would be saved he must view himself in the light of his end as it reveals itself in the perfect beauty of the manhood of Jesus Christ. He must see himself as he stands exposed in the light of the infinite love of God; and when he does, his meanness, his littleness, his evil temper, his base passion, his lewd imagination, —all those things which have haunted him and thwarted him and spoiled him and degraded him, become so fearful to him that the very presence of Christ leads him to say, "I abhor myself and I repent in sackcloth and ashes."

This leads to the next step in a man's salvation, and it is this: He comes to place his entire personality into a right relationship with God whereby we can realize our oneness with Him in Christ and can actualize our sonship. Our reconciliation creates a new self-consciousness. Man has new feelings about himself. Man gets a new respect for himself, a respect which stimulates him to the highest possible endeavor.

Mere remission of sins would not be a complete salvation. A great theologian has pointed out that nowhere in the New Testament has remission of sins to do with the penalty of sin. That is a very important thing for us to remember, that nowhere in the New Testament does the doctrine of the re-

mission of sins have anything to do with penalty. It has always to do with sin itself. Man must be saved morally if he is to be saved at all. The only hope for sinners consists in their being saved from sinning. When a man has been saved from sinning, then it is possible for him to be in such a relationship to the universe that the power of the universe may flow through him in all its healing energy. Penalty, if it is ever to be removed from us, must be removed because of a change of condition and a change of relationship towards God.

We all of us know from our own experience just how penalty remains in our lives even after we have risen in consciousness of the forgiveness of sins and being at peace with God. No man can think of his past without shame and without humiliation.

I have a very dear friend in California, Dr. James M. Campbell, who is now totally blind, but who is a man of ripe Christian experience and who has thought and written about the atonement in a very masterly way; and as I recall it I have just jotted down a note of something that I remember in his great book, "The Heart of the Gospel." It is quite apposite to what I am trying to bring before you at this time. He gives two illustrations. The first is that of Thomas Carlyle standing bareheaded in the rain by the grave of his wife in the churchyard of Ecclefechan, bemoaning his loss and seeking by self-inflicted suffering of body and soul to make expiation for the sins of conjugal neglect. And the second of his illustrations is that of Samuel Johnson in his old age, standing bareheaded in the market

place at the spot where his father's book stall had stood, doing penance for an act of boyish disobedience. In telling the story he pathetically remarks, "I hope that the penance was expiatory." These men saw that repentance must be towards self as well as toward God.

Have you never felt anything like that, even long years after you have known the peace of God, and have rejoiced that your sins were forgiven? Have you not gone back to some place in your life and had to say, "It was here that I brought shame upon myself. It was here that I well-nigh broke some one's heart. It was here that I did the thing that I ought never to have done at all." That haunting of a man by his past is something of which we are all conscious. He who does not feel shame and bitterness of remorse because he ever was unworthy of the Lord who bought him, is lacking somewhat in a moral sense, in an acquaintance with the holiness that belongs to so great and precious a Saviour as we rejoice in.

So in the next place we come to this point in our experience of salvation. I cannot illustrate it better than by borrowing a phrase from Dr. Torrey. Some of us have undoubtedly heard Dr. Torrey, and we know that one of the phrases of which he is most fond is this: "Get right with God." It is a most important phrase. It means, adjust yourself to God, get into such a position with God that you and God can walk along together in sweet companionship; so relate yourself to God that God's mighty power can flow into you without interference

on your part; so relate yourself to God that all the beauty and the glory and the love of God may become the constant possession of your heart; so walk with God and love God that there may dwell within you as a sure possession that "peace of God that passeth all understanding."

Now in this treatment of the atonement I have emphasized its foundation as being the relationship which Christ sustains to the human race, into which He chose to be born and an integral part of which He became. If He had not assumed our humanity and within the range of our humanity lived a life of perfect obedience to God, we could not have known what the atonement is in its fullness and power.

There is only one thing else, and that is something of a very practical nature. I think it was the late Robertson Nicoll who used a very pregnant statement with reference to the passion of our Lord Jesus Christ, that it was action as well as passion all the way through. It was not merely something that He was enduring; it was something that He was doing. In every word He uttered, in every emotion He endured, in every anguish that played about His soul, He was acting, doing something for us. And there comes out of that awareness of what He was doing a challenge also to ourselves; for you remember this, first of all, as the direct touch of our Master himself, that whenever any man would follow Him there was always presented to that man a cross. Every one of us in our turn, if we would listen to the challenge of the Master, must under-

stand the significance of a cross, of a cross, that is to say, as the symbol of a spirit in which we merge ourselves with Him and take His yoke upon us and learn of Him, meek and lowly as He was in heart. And it is only as we take the yoke of Christ, bend beneath the load of Christ, enter into the purpose of Christ, serve with Christ, agonize with Christ, pray with Christ, surrender with Christ, yield ourselves to the love of God with Christ,—it is only so that we can share in the sufferings of Christ and in the glory that shall follow.

The demand of the present day is surely a demand for something vicarious on the part of the Christian church, as well as individual members of that church, something that we should do for one another, something that we should do for the life of the world. We need to realize more and more the cosmic significance of our own lives. No man liveth unto himself, no man dieth unto himself. We are all so intimately related that when we stand in the world savingly, then something goes from us for the energizing and the redemption of the race.

The apostle Paul was full of that, and when he spoke about his own contact with people, he used that most exquisite phrase of his, "Ye are our letter written on the tables of the heart." We are just instruments in the hands of a mighty spirit, and our contact with you is that we may write something that shall never perish. The tablets of stone may wither away, the writing on papyrus may ultimately become dim, and may cease to have any power or reality in the world; but ye are eternally our wit-

ness. We are the instruments of Christ, and through us He writes His own word and makes His own impress upon character, upon life, upon destiny. That is what we are meant to be to our fellow men, somehow or other to bleed for them, somehow or other to love them, somehow or other to relate ourselves by holiness, generosity, compassion and sacrifice, so that when we are in the world there shall be avenues of approach from the Infinite to the finite, from the holy God to the sin-stained individual.

I want that to be my last thought—that we should go back to our cities and our villages as men and women who are in such close union with God that the grace of God may flow through us to others; that we may relate ourselves to this great world of ours, which is lost and out of contact with God, in such fashion that it may be restored again. Oh, that they might know that Christ is in us, in us as our life and our peace. Oh, that by fellowship with us they might be brought into reconciliation with God, who loves them as He loves us, and who wills that none should perish.

The death of Christ is not only the central event in all history, it is the mightiest force in the world's life; and we need to be so related to Him that that force may make itself manifest mightily in the correction of the world's disorders as they exist in this present time. When I accept this fact as central in my own belief and volition, I exercise a faith that saves me and saves another through me.[1]

[1] Chapters II-VII were delivered at the General Chrisian Workers' Conference, Northfield, Mass., August 1924.

CHAPTER VIII

THE SAVING OF THE SOUL

"Sirs, what must I do to be saved?"—Acts 14: 30.

The saving of the soul is a matter of such prime importance that I am reverting to it again. And for this reason, the discussion on which we have been engaged has been conducted with the object of developing a consciousness of the reality of the spiritual world as one to which we men belong; in the discovery of which and association with which we truly live. He who is ignorant of that world, who treats it indifferently, is to be pitied. For, first, he chooses a life which is very little different from that of the animal; he is a man who is obeying his impulses, that is, putting in place of that which is spiritual that which is appealing to him immediately, the transitory, the sensuous, that which is seductive in its appeal.

And, second, he is a man who is associating himself with things that are fleeting, and finds that there is nothing in his experience on which he can lay hold and say, "This is mine, in this I truly live." He never asks himself for a judgment on his own actions. The last person whom he wishes to consult as to the significance of what he is doing is himself. He only asks society, or the section of society whose opinions he values, whether what he is doing they

consider to be appropriate. He never knows satisfaction, for he is engaged in a quest for happiness, and if circumstances are not propitious, he is miserable and discontented. He is attempting to starve the essential part of himself, and imagines that if he succeeds, his body and his appetites will yield ample compensation.

The spiritual life to which I have led your thought is one in which you find yourself immediately related to that which is of intrinsic value, the true, the good and the beautiful, and this as a threefold possession, expressive of the personality of God. Everything that may happen to us, every experience of our life, receives at our hands a judgment. We say this is good and that is bad, this is valuable and that is of no consequence, this is useful and that is pernicious, according to our sense of value in the light of what is the true, the good and the beautiful. The question arising from the discovery is, How can I prepare myself for a full realization of that life? How can I unify and relate my physical frame and my surroundings and experiences to my spiritual life so that I shall only yield myself to what is of real value? How can I repress the animal? How recover myself from my former habits of life? How be cleansed from the contagion of evil? And that is the theme to which I would address myself now.

The modern mind is just now suffering from a reaction. It has delighted in life in the world, and used it to its full capacity. It has cultivated an appreciation of architecture, sculpture, painting,

poetry and music. It has sought out the delights of travel. It has been gluttonous in its appetite for new discoveries of nature's powers in the strength of which man has scaled the clouds and spanned the silent void. But an age is not necessarily enlightened which is intellectually cultured. It may be opening up new hunting grounds for the beast. With all its delightful achievements, the modern mind is discovering its limitations and helplessness with regard to ultimate questions. Many of its illusions and superstitions have been dispelled. It has seen the conditions of life improving, but life itself has not been deepening. An inward emptiness is the final result of all its immeasurable work, and the labors and endeavors which produce such a result are inadequate. Modern life, with its liberation of every force, has brought to the surface so much that is impure, unedifying and unworthy, and has placed so clearly before our eyes the pettiness and unreality of a merely human culture that it becomes continually more and more hopeless to obtain a satisfying type of life upon this basis, and to give a meaning and value to human existence; hence there has grown up a desire for the inner transformation of man, for a liberation from the pettiness which fetters and oppresses him. A new age is at hand, there is an inner desire for a new type of life. Men want something deeper, but can find no path leading to it, and they are asking if religion has any answer to their craving.

Religion is ready with its answer. And that answer is, "Thou hast not to ascend into heaven to

bring it down, nor to descend into the depths to bring it up; the Word is nigh thee in thy mouth and in thy heart, even the Word which God, the Lord, shall speak."

Let it be understood that no solution of the problem of life is to be found in the repudiation of the body and the world of nature, any more than in the repudiation of the spirit. Our life is one. You cannot lead a man into peace and joy if you try to treat the spiritual life as divorced from the world around him. I know that Paul says, "We are to reckon ourselves to be dead men with regard to our former habits of life if we are to be live men unto God." But Paul never imagined himself to be out of the body. He was engaged in a warfare, the result of which would be, by God's grace, the redemption of the body. The spiritual life is still occupied with the world. Its business is to draw the world to itself and not to lose itself in the world. Its business is to overcome the world and assimilate it. Jesus said, "We are not to be of the world," that is, we are not to merge ourselves in the world, but to use the world for the development and enrichment of our lives.

If we look at the world of the animal, we see that it is meaningless. The animal never rises. It just goes on repeating its dog acts to the end. We can teach it tricks. It can become attached to its owner and be a faithful protector of his person and property. But its life lacks unity and destiny. It is a dog. And a man who ignores the spiritual is only a human animal, living meaninglessly, coming

back on his own steps, never rising, living absorbed in a lower world, until at last he crumbles back into its elements. The awakened spirit is engaged in a reconciling work, taking his flesh and his outer world and all circumstances, and building up a new and glorious reality in which he can rest. But this is a life process and as such it needs to have a beginning, and to work itself out in orderly progression. That is what our Saviour meant when He said we must become little children, we must be born of God, born of the spirit. That which is born of the spirit is spirit, and pursues a life process which unifies and harmonizes all experiences.

Now, such a life is a possibility to every man. There is the great and glorious fact. I have the possibilities of the spiritual life within myself and the development of these possibilities does not demand leisure, it does not demand ability to purchase culture. It is not something I must forego if obligations press upon me. This development may be helped rather than hindered by the disabilities or misfortunes of my life. Poverty is no bar. Circumstances are no hindrances to the spiritual development of a man. Many of the noblest saints have been developed in the most unfortunate surroundings. If this is so I have committed to me a great task, an endeavor that can never be fully satisfied. I cannot apprehend it all at once. My life will become a continuous quest and apprehension of the spiritual.

You will now see the force of the religious appeal to the modern mind. It is an attempt to raise man

above the platform of time on to the platform of eternity. It discovers the true self and associates it with the life of God, which is true and good and beautiful, and which is eternal. It seeks to raise humanity above a life absorbed in external things to one which uses external things as suggestions of value to itself. I think that such an appeal should be irresistible to the men of to-day. There are many people who say that the experience of men like Augustine, and Martin Luther and John Wesley does not appeal to them. Those men came, broken by a sense of folly and guilt, to seek the interposition of the Saviour, whose life and work were altogether extraneous and miraculous. It was a great and solitary act of one who attempted to bring a reluctant God and a reluctant man together, and at the time of His soul's crisis was felt to be a wonderful and momentous thing because the reluctant man was brought to bay and found himself in the enveloping wrath of God. They imagined Jesus as standing between God and man and putting His hand on God and His hand on man and trying to bring the two together. Their conception of God and His relationship to man was that man was bruised and broken by his own fall, and by his inherited sin cut off from God, whose anger was kindled and who was threatening them with everlasting burning.

But the modern man is not appealed to by that kind of thing. The idea does not lay hold upon him at all. He is young; he is rejoicing in his new world. He likes to feel his strength. He sees himself mastering the air and using the ether. He is a

discoverer and he is a controller. He thinks himself the center of a progressing world. He thinks that there is an upward push and that the race is improving all the time. And he wants to improve, to find the summit, to continue the development of increasing strength. All would be well with the modern man if it had not been for certain untoward experiences. Just now, however, he is beginning to ask questions. He is discovering himself to be limited. In some way he feels himself incapacitated. He is not sure of civilization. The educationist has been at work, but he has not subdued the beast, he has only made him more cunning. Murder is more common in this glorious republic, which spends more on schools and universities than all the world besides, than almost anywhere else on God's earth. Divorce is becoming so common that if it goes on at the present rate of increase it will soon cease to be a question as to how many times people have been married, or what are the names of their parents. The modern man, who affected to scorn the sorrow-stricken penitence of a Wesley or a Luther, is beginning to ask and to feel himself compelled to ask, "What is wrong? What shall a man do to be saved?"

We are incapacitated, the race is incapacitated, and we as a part of the race are incapacitated. Our incapacity is historical, as well as the result of our individual ignorance and folly. And if the life of man is merely the sensuous, phenomenal thing which it so largely appears to be, we must remain incapacitated. If man belongs wholly to nature, then

he remains inescapably subject to the stream of time and can never rise above it to a life of his own. But if man belongs to a spiritual order and recognizes it, can he be liberated? He has eternity on his side for his new effort to culminate. But what about man's past? Can it be that what is not fed and nurtured, but degraded, sinks lower and lower. Has the spiritual nature a history as well as the physical and mental? It has; and therefore its liberation and restoration are a stupendous, but most imperative, work. It is evident that if the spiritual nature is to come into being and have full play, it must be by inner transformation, a transposition to the spiritual standpoint. Can we do this for ourselves, or do we need help? It is a stupendous undertaking and it needs effective help.

Now, at this point Christianity comes to our help. It tells us that we have God on our side, and that we have a spiritual society on our side. It tells us that we have not come brand new upon this terrible problem. Christianity shows us that in so far as we have sinned individually or racially, God pardons the sin. It tells us that God is engaged in an eternal act of reconciling the world to Himself. It tells us that if we would enter into His purpose of reconciliation, we shall enter ourselves in a spiritual order of reconciled persons in coöperation with whom we may have stimulus. It brings us into association with a literature of the history of reconciliation. Other thinkers and spiritual persons have seen the significance of the spiritual, but their ideas broke down in the region of practice. They were

solitary men. There was nothing to help them to realize that they were engaged in a gigantic struggle, a struggle that must inevitably meet with success. Christ's gift to the race is the establishment of new and spiritual affinities and relationships which will make us sure of eternal growth. This is His gift to the modern world. It is not the establishment of antipathies in a man's nature. Jesus does not come to any man and tell him, "My brother, you must realize that your flesh is nothing and your spirit is everything." He comes to the man, the whole man, and that means spirit and flesh; and His redemption means the reconciliation of the man to Himself and to the rest of the world. It is the reconciliation of body and spirit, the reconciliation of man and the world, of man and his God.

Do you think that this experience is worth seeking? It may be found by any one who will yield himself to the guidance of his own spirit and who being led by his own spirit will yield his spirit to God. It matters not what the man's experiences have been, if he will yield his spirit to God. Those experiences may become his guides. We yield ourselves to God when we bow before Him humbly and trustingly and ask Him to take us and transform us by the power of His spirit. "If with all your heart, ye truly seek me, ye shall ever truly find me," and finding Him, you will discover yourself and rediscover the world of man, rediscover this world, as being the garden of God, where God Himself comes down to keep tryst with His children in the cool of every day.

CHAPTER IX

THE ILLUMINATION OF THE SOUL

"That which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father and with his Son Jesus Christ.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his son cleanseth us from all sin."—I JOHN 1:3, 7.

Undoubtedly there are multitudes of people today who either deny, or have at any rate ceased to affirm, their belief in the existence of a personal God. I do not think there has much agnosticism appeared in the sense of an explicit creed, but there has a great deal of agnosticism appeared as a temper of mind. To be an agnostic in creed has been proved to be impossible, because, if I once begin to establish a frontier to my knowledge, and to say that all that lies within the boundaries of this frontier is to be understood by me, to be investigated and applied by me, involves inevitably a belief that beyond that frontier there is something else. And for me to refer to that, as being unknown and unknowable, is, to use Mr. Chesterton's expression, as though one were to say, "Since all my faculties are totally confined to my own garden, I cannot

tell whether the roses next door are in flower." That is an absurd and impossible position.

But there are many who still are agnostic as to the temper of their minds. People have been obsessed with an idea of the vastness of the world. They have been spending their days looking through telescopes. They have discovered the illimitable expanse of the heavens; are always anticipating the discovery of some new star; and they say to themselves that in view of all this growing sense of the depths of space, it is impossible for a man to appreciate the existence of a personal God. They say that sensible men will accept their limitations and cultivate their own gardens. They say that the proper study of mankind is man, and that the wise man will confine himself to that corner of the universe of which he has daily experience, and which constantly affects his well being. They say that wise and learned men differ so fundamentally that when doctors disagree a layman cannot decide. The only way for us is to recognize the limits of our reasoning powers and to restrict our mental activities within the frontiers of our experience. But such an attitude cannot be maintained. Even a skeptic like Hume said: "It is almost impossible for the mind of man to rest like those of beasts, in that narrow circle of objects which are the subject of daily conversation and action. The question continually recurs: 'Where am I, and what? From what causes do I derive my existence, and to what condition shall I return? Whose favor shall I court and whose anger must I dread? What beings surround me

on whom I have any influence or who have any influence on me?' " And the attitude of mind to-day which is expressed in this kind of thing is the attitude of those who have looked so long through a telescope that they have forgotten the existence of a microscope. If they would but look at the little things, they would find that there are innumerable stars to be discovered in atoms. Nature is not merely big; it is wonderfully little, too, and right down in the most elemental things, in explorations among the electrons, men are beginning to discover orb after orb to an almost limitless extent. We should not be filled so much with a sense of bigness as to forget littleness, and realize that in this great wonderful world there is as much thought in the tiniest imaginable thing, as there is in the biggest thing which we have managed to discover through our explorations in the sidereal world.

Another danger is to identify God and the world, and thus hesitate to affirm the personality of God. There are many to-day who occupy the position of Mr. H. G. Wells. Mr. Wells says that he is a believer in the being of the species, and the eternal conscious being of all things. The individual is but an experiment of the species for the species, incidental experiments in the growing knowledge and consciousness of the race. He has a firm belief in the ultimate rightness and significance of things, even the smashed frog on the road, and the fly drowning in the milk. He says: "I believe that my defects and ugliness and failures, just as much as my powers and successes, are things that are neces-

sary and important. In the last resort, I do not care whether I am seated on a throne, or drunk, or dying in the gutter. I follow my leading. In the ultimate I know, though I cannot prove my knowledge in any way whatever, that everything is right and all things mine."

Now that is the kind of thinking we find very much in vogue in the present day. It is such an identification of God with the world, and such a belief in the inevitableness of things, that whether I am seated on a throne, or whether I am stupidly drunk, or whether I am dying in a gutter, does not matter, all will come right by and by.

But men are beginning to wake up. They see the inevitable results of that kind of thinking. They are grasping the fact that that way lies ruin, not only for the individual, but for the family and for the state. They are turning back from such agnosticism and monism, and they are beginning to listen to those thinkers who are pointing out to them that man is essentially spiritual, and that within the spirit of man there is to be discovered that which is beautiful and good and true, which speaks of God and calls up an aspiration and yearning towards God; and men are crying out like infants in the night, they are crying out for God, the living God, "Oh, that we might come and appear before God," and I want to maintain, in the whole of this series of writings, that that instinct is right, and that it is in following it we are going to discover religion, and going to discover also our theology. Just as life must precede the science of biology, so experience

must precede religion, and religion must precede theology. So often we have made the mistake of beginning at the other end, and we imagined that what was absolutely necessary for man was that he should have a creed, that he should accept certain affirmations of learned people and say, "I will submit my intellect, my whole being, to their control." Many have imagined that that made a religious man, and made a Christian. But it is not true. If I am to be religious and if I am to be a Christian, I shall discover my religion, and I shall enter into fellowship with Christ along the lines of my own experience. We may reason and argue about God, but that is not religion. The two astronomers, Adams and Verrier, believed that the planet Neptune existed before it was discovered, and so we may believe in the existence of God without having seen Him. We may construct a system of theology. A scientist named Sanderson was blind, and yet he had a thorough scientific knowledge of the geometric laws of light, though light had never revealed itself to his consciousness, and he had never known in experience light or color or visible form. Minutest acquaintance with the science of theology is not enough to make religion possible. Religion in its essence implies communion with God; it implies the action of God in us, the conscious experience of His influence, the conscious yielding to His drawing, conscious trust and service.

When a man seeks to serve God and to secure His favor, he begins to be religious. An old Samoyede woman was asked if she ever prayed.

She replied: "Every morning I step out of my tent and bow before the sun, and say, 'When Thou risest, I too rise from my bed.' And every evening I say, 'When Thou sinkest down, I too sink down to rest.' " That was true prayer, and that woman was truly a religious woman. But we, if we rise from our bed and go to our work without prayer, are not religious, although we were born in a Christian country, and of Christian parents, and are perfectly acquainted with the Christian creed, and can repeat it from memory.

Religion arises when I am conscious of the presence of a supernatural and superhuman Being on whom I am dependent, and with whom I have to do. My ideas may be very crude. Man has ever gazed upon the heavens and earth and has had some right ideas of them. But for thousands of years he thought of the sky as a blue dome, dotted with shining spots; of the earth as flat and motionless; of the sun and stars moving over it. But whatever his errors of thought, it was the real sun and stars and earth which were acting on him, and revealing themselves to him. And so it was the true God who was always revealing Himself, and of whom man was always conscious, however erroneous his early ideas of Him and however slow his progress to the knowledge of the one true God. So still, man lives in the presence of the Infinite, which reveals itself on every side—in the inaccessible sky, in the grand and silent forests, in the ocean, in the impassable rivers, in the dawning light, in thunder and whirlwind, in the springing of plants in the springtime,

and in all the mysteries of birth and life—man feels himself hemmed in, limited, dependent, in the grasp of these resistless and incomprehensible powers. When his soul cries out within him and is answered by the soul of the Infinite, the man begins to live, and in communion finds his joy and blessedness.

Now, if men have any knowledge of God's existence, they can only get it from facts which indicate it, and those facts, whatever they be, will constitute a revelation to men. The existence of God cannot be logically demonstrated. There are many proofs of the existence of God. There is no demonstration of it. But neither can any man logically demonstrate the existence of himself or of his world, of subject and object. We cannot logically demonstrate the uniformity of nature or the law of gravitation. There are some things which you cannot demonstrate as Euclid could demonstrate one of his propositions. Some things are postulates of reasoning and not conclusions of reasoning. And for the belief in God, there are multitudes of reasons. With some of them I am going to deal slightly, but I want to affirm, first of all, that the notion that we have of God, our sense of the Eternal, comes to us through God's revelation of Himself to man.

Now, what do I mean by revelation? Not only knowledge of God, but all knowledge comes by revelation. Our knowledge is never self-originated and unconditioned. It is first awakened from without; it depends on revelation to the mind of an object that is beyond it. Man's spirit slumbers till

contact with the outer world awakens it to consciousness in knowing some object that is presented. The revelation of the object to the human spirit is also the revealing of the spirit to itself. So wonderful is the whole process of knowledge that we dare to say that man, even in the sphere of intelligence, is dependent on God. Because God is ever present and active in the universe, it is He who by His touch awakens the slumbering spirit to consciousness and knowledge as a mother by her loving touch awakens her sleeping child.

Revelation is many sided. It is the immediate presentation of an object. It is also when the object is an external effect from which the mind infers what the agent is that is causing it. For example, you go out to a rifle range and there are bullets striking at the target. You may at once infer that somebody is shooting them. You watch the stars and you infer gravitation. You study light and you infer ether, which has never yet been seen. Again, when the agent withdraws and the effect is still present, there is a revelation. For example, men are going from Chicago to Egypt, they are to carry on all manner of explorations, or they are going to Assyria and to Rome, and in all their investigations they are finding that which reveals history, the character and the civilization of a people long dead. Man discovers some stone implements and infers the existence of a stone age. And thus man's physical environment is revealing itself to us in the things we are discovering.

So it is in the spiritual environment of a man.

Behind the physical there lies the spiritual. In knowing ourselves, we know the supernatural and the spiritual. It is for the counterpart of this we seek in investigating the universe. We know man is a corporeal being through our senses. By sight, touch, hearing, we know him, but he is only a body so far as the senses reveal him. How do we know that man is a personal, rational and free being? First of all, we know it by the product of his actions in the past. We go down Michigan Boulevard in Chicago and discover an Art Museum. We go to New York and find the Statue of Liberty. We go to Rome and look upon St. Peter's, or to London and look upon Westminster Abbey or the British Museum. Wherever we travel, we look upon that which reveals genius and expresses thought.

Again, by observation of man's actions to-day, we discover the man. These actions show us what the man is. In them we read his thoughts, his character, his powers. So we see the invisible through the visible, the super-sensible through the sensible. By his action, man reveals to us his intelligence, his knowledge of the true, the right, the beautiful, the good and the perfect. He reveals his moral responsibility, shows hmiself rational and free as we are.

Again, he reveals himself by his words. Language reveals man's personal and spiritual power. Yet words can only be understood as they relate to things with which we are acquainted. Supposing a mother were to say to her child, "I am your mother," would the child understand her? Many

a missionary's wife, coming back after a lapse of five or six years to see the child she sent home when it was but four years old because of the climate, will tell you with a broken heart, "No, a child does not understand because you say you are her mother." The word has meaning only through experience of a mother's love. Actions, we say, speak louder than words.

And again, by natural signs a man reveals himself, by the look of the eye, by attitude and by gesture. The human face is a telltale; thoughts, feelings are portrayed there. A look, a tone, reveals a life. Soul comes almost into immediate communion with soul. All of us can read these signs. A babe can read them in its mother's face.

And then there is the action of spirit on spirit. See how a man of grand moral and spiritual power will elevate a whole generation or succeeding generations. We celebrate each year the birthday of that great man, Abraham Lincoln. Think of the impact of that personality upon this nation and all the nations of our modern time. Think what it means for any one to recall the scene and to recite the words that were uttered at Gettysburg. Or you recall some of the preachers of this great country, a man like Phillips Brooks, or Henry Ward Beecher. Who can calculate the influence of a human spirit upon a generation? Love and friendship and quickened and inspired sympathy have tremendous power; courage, hope, persuasion all influence us. Two persons dwelling together may help and mold each other every day. Thus man reveals

himself to man, reveals his personality, his free will, his character and his aims, and so we are in a moral and spiritual system.

So you see that revelation is not peculiar to God. We say, however, that God also can and does reveal Himself. Does this mean that God only reveals Himself in the Bible? No. The revelation in Christ is the culmination of the revelation of God.

God reveals Himself directly in human consciousness. There are universal principles in man in which you discover the absolute reason shining forth. All science and all philosophy are expressions of this.

In practical life, again, man finds himself obeying a moral law. No man can deny it, no man can escape it, no man can explain its origin. If we were able to trace back all life as we discover it, to trace it back to one elemental cell; if we were able to express and to attribute to matter far more wonderful properties than we ever ascribed to it before, we have yet to explain the emanation of a moral law from that elemental cell.

Then man's religion is God's revelation of Himself to the soul. But God's revelation is also through our thinking upon certain effects of which He is the cause. And the first effect is the universe. The universe is the progressive expression of His thought and purpose, and therefore a progressive revelation of Him. God reveals Himself in His past action and in His continuous action. "The invisible things of him since the creation of the world are clearly seen, being perceived through the things

that are made, even his everlasting power and divinity." "He is not far from any one of us." "Thou searchest out my path and my lying down, and are acquainted with all my ways." "Thou hast beset me behind and before and laid thy hand upon me." God environs man.

God reveals Himself also in the moral and spiritual order. Man's morality carries back the thought to God. The good, the true, the beautiful, we appreciate them, they are in us and we cannot separate the one from the other. They are together, three sisters, not to be sundered without tears, and they all of them suggest the personality who created them and implanted them in every human breast, instincts of the soul that lead all men to the thought of God.

God reveals Himself in the constitution of man as free, personal and rational, and also in His action in human history, and in human history as redeeming men from sin. For redemption, according to the Bible, is not a solitary act in a solitary moment of time. Redemption is a process. It is something that has been going on through all the ages of man. All things that men endure because of sin are redeeming in themselves. The upward struggle of man has been a redemptive struggle. Jesus Christ is the culmination of the redemptive work of God. And God continues to reveal Himself in the presence and power of His spirit, in conversion, in sanctification, in the development of peace and good will and righteousness among men.

Now, revelation does not mean something un-

known becoming known. Friendship is revealed anew in every act of friendship, and so each day's experience of God's righteousness and love and mercy and grace is a new revelation. So we need each day to listen to what the Lord will speak.

What does God reveal to us? He reveals Himself. As Clement of Alexandria said, "There is a great difference between preaching God and preaching things about God." And it seems to me that the impoverishment of this present generation is very largely due to the fact that for fifty years or more preachers were busy in preaching things about God, and they were not bringing God Himself into touch with the souls that were listening to them.

God reveals Himself; He does not reveal the Bible. Revelation as applied to the Scriptures is not God's dictating the words of the Bible to people who were only like pens in the hands of the Almighty. The revelation which we find in the Bible is God's revelation of Himself. The Bible is the record of it. The thing that matters to you and me is not the statement in the Bible that Jacob wrestled with God until he broke a bone and then went halting upon his thigh. The thing that matters is that Jacob met with a mysterious presence that held him, and whom he held until at last they discovered their secret the one to the other, and Jacob knew his pathway to be beset by one mightier than himself, and God knew that at last Jacob had become a prince in prayer, having power with God and man and prevailing. That was revelation. We have read the story, and it appeals to us because we

can feel the pulse of it all, the passion of it all, in our own individual experience. That is what makes the Bible altogether unique in literature. It is a book, or a collection of books, unlike all others, in the way in which it shows men in immediate contact with God. That is why we call it the word of God.

Now, God reveals Himself as light, in whom is no darkness at all. If we walk in the light, as He is in the light, we have fellowship one with another, God with us and we with God, and with all who are in the light. And the blood of Jesus His Son cleanseth us from all sin, from all that would obliterate or distort the light in which God lives and in which we walk. There are three attributes of the light upon which John dilates in his first epistle, attributes revealing themselves in Jesus Christ, and mediated through Him to us, and they are perfect holiness, perfect truth, and perfect impartiality. That is the light in which God Himself lives, and when I seek and walk in it, then I have fellowship with God and I have fellowship with my fellow men—perfect holiness, perfect truth and perfect impartiality. These three great and wonderful attributes were to be found in Christ Himself. They were His life. It was in the exemplification of them that His blood was shed on Calvary, and as I walk in fellowship with the Eternal, with all men who have entered into eternal life, the life of Christ enters into my spirit and cleanses it from all that partiality and untruth and iniquity, which otherwise would blur my vision of God and my sense of perfect fellowship with those who belong to God.

If I say I do not need this life, then I am deceiving myself and the truth is not in me. But if I acknowledge and confess that I need this life, the life itself will be given to me, and in it I shall know the righteousness of God and I shall know the peace of God. God reveals Himself. He is speaking and revealing Himself in all these different ways, and my appeal to you as I close is this:

> "Speak to Him, thou, for He hears,
> And spirit with spirit can meet—
> Closer is He than breathing,
> Nearer than hands and feet."

CHAPTER X

THE AWAKENING OF THE SOUL

> "And this is what we discuss, using language taught by no human wisdom but by the spirit. We interpret what is spiritual in spiritual language. The unspiritual man rejects these truths of the Spirit of God; to him they are sheer folly, he cannot understand them. And the reason is, that they must be read with the spiritual eye."—I CORINTHIANS 2: 13, 14 (Moffatt's translation).

Religion takes its rise in the instincts which are each man's heritage. And it is a most significant fact that in an age so pronouncedly scientific as is ours the outstanding thinkers and scientists are evincing so deep an interest in religion. Men are discovering that there are certain other things than phenomena which are real and of intrinsic worth—of value that is, not as a means to an end, but of value in themselves. They have made experimentation with spiritual things and have tested their value. Prof. Boodin says, "The mistake in the past has been in trying to express the environment of the individual and the race in merely physical and perceptual terms. . . . We must, I think, regard the kingdom-not-of-this-world as no less real than the kingdom of this world; the realm of formal demands and ideals no less real than the realm of facts and impulses. And not only must the former

be as real as the latter, looked at from the point of view of existence, but the former must count for more, must legislate to the latter; the ideal environment must set the ultimate survival conditions of the natural." This is a putting in modern philosophical form of the idea underlying the apostle's teaching in this chapter.

Tennyson expressed a great fact in one of his shorter poems:

> "Beauty, Truth and Goodness are three sisters
> That dote upon each other, friends of men,
> Living together under the same roof,
> And never can be sundered without tears."

There is, first of all, the universally and eternally true. We all follow law more than accident, fact more than fiction. We all believe that there is lying at the heart of things the true. We believe that truth is the actual nature of things, and that it is important for us in our thinking and behavior to agree with and not to contradict it. Goodness, again, is an intuition of the race. We call things morally good or bad. Why? Not because certain things promote, whilst others prevent our interest; nor yet because certain things lead to the greatest happiness of the greatest number. There is a law of each man's being which tells him what he ought to do. "I must" is inherent in humanity.[1]

BEAUTY is another of our intuitions, and beauty does not refer to what is pleasant to look at; it is

[1] Dean W. R. Inge has contributed a valuable discussion along these lines in his book, "Faith and Knowledge."

an attribute of things in themselves. Everything in God's world is adorned with beauty; the efflorescence of the plants, the coloring of the wings of birds and insects. And beauty is not only an attribute of living organisms; it belongs to all forms of matter; it belongs to thought and feeling and action. John Milton said that "each man's life may be a true poem." In saying that, he was but echoing the words of St. Paul—"Ye are God's poem." There is poetry in every human personality that is spiritually adjusted and worthily worked out. Sometimes we use the word "ugly." But that word is only rightly employed with reference to the distortion of the human form. When the face of a man or woman is distorted by evil passion, there is something that is hideous and discordant, because man is in the image of God, and by passion he distorts the image. Such a distortion is revolting.

Men, I say, are discovering these realities of truth and goodness and beauty, not as distinct, or independent of each other, not as a means to an end, not as our tools. We are their instruments; they take us out of ourselves; they are a permanent enrichment of our lives, and an enrichment unlimited in quantity. In the spiritual world, one man's gain is not another man's loss. The spiritual world of which we are speaking is capable of indefinite expansion. I say that the true, and the good, and the beautiful are intrinsically valuable. They are a unity, and as such they express a personality, and that personality is God. No man in contemplating them can think of them as imper-

sonal. They become clothed in the Divine form. As one has said, God is not a device discovered as serviceable for the strengthening of our wills and straightening of our aims, as a man uses spectacles for the correction of his vision, or dumb-bells for the increase of his strength. God is a presence, real and immediate.

This world into which I am introducing you, the world of spiritual values, is being recognized by the modern mind. Man no longer questions the genuineness of religious values. The psychologist of to-day is asking religious people as to their experience of immediate communication with God and the consolation that ensues. He is asking the professors of many different creeds, and he is receiving the uniform answer that when by prayer a soul seeks for communion with God, a consolation and a peace immediately ensue and become for them the basis of faith. An American psychologist, Pratt, asked seventy-seven intelligent religious people as to the foundation of their faith, and fifty-six said it was because when they sought communion with God there immediately came to them the consolations of peace.

Now, I trust you are seeing the drift of my argument. My contention is that it is the nature of all men to look at the things that pass through their minds, to give them a value and to accept or reject them. Men are constantly rearranging their world according to the worth of its ingredients. As objects pass through their minds, they place them on different levels. It is something that no man can avoid.

No scientist can be contented with the mere investigation of law. He wants to know what the laws regulate, how they regulate and why they regulate; and hence all scientists use expressions which are not scientific. When men talk about the survival of the fittest, progress and degeneration, they are not discussing laws, but the results of these laws. It is not science which assigns values to the laws, it is the instinct and the impulse of our nature. It is one thing to analyze sound, it is another thing to speak of music; it is one thing to deal with colors, it is another thing to speak of a beautiful picture. It is one thing to discuss the origin of a social institution, it is another thing to see the heart of love in its operation. It is one thing to sweep the heavens with a telescope, it is another to find God.

Yet no scientist is content with the mere analysis of sound, he wants to discover and enjoy the harmony. He is not content with the cause of color, he wants to see the landscape on the canvas.

It is the spiritual that matters, and when a man awakens to the spiritual, he begins to thoroughly live. If we have not been awakened to the spiritual, it does not mean that we deny its existence. If there has been a reason for our insensibility it should be known and reckoned with. We all know how in the physical world a disordered sense needs to be reckoned with, because it would distort things. If my eyes are defective, I may see wrong colors, or fail to discern objects at a distance. If my ears are diseased, I may hear murmuring sounds, although I am a thousand miles away from the sea. If I have

a broken lens, I may fail to read the heavens; if my instrument is inaccurate, or out of focus, I am unable to discern with accuracy objects I desire to register. I know these things in the physical world and allow for them and strive to guard against them. It is a mark of a rational and scientific temper that I should do so.

In every law court in the world it is the business of the judge and jury to discover these physical infirmities and these prejudices, and to guard against them in the sifting of the evidence. And the same danger exists in the spiritual world and needs to be guarded against. If I would see God, I must be pure in heart, and to this end I must correct and cleanse my spiritual vision.

What are the things which might prevent a man from discovering the spiritual and examining things that are deeper and more important than the transient and material? The great danger lies in faults of temper. There are some men who are dull and stupid, who take each day as it comes, eating and drinking and sleeping, and never think of the meaning of things. There are some men who are suspicious, always trying to peer behind phenomena expecting to discover an alien and hostile power. There are some who refuse to admit that any clear revelation of God has been made. A man may fail to see spiritual things because of rebelliousness. Gwatkin, the great Cambridge scholar, in his book, "The Knowledge of God," says:

"By far the largest part of human misery is the work of human impatience and discontent. By im-

patience of thought, we prevent or set aside the evidence before us, that we may give ourselves license to believe what pleases us better than truth. By impatience of action, we rush at something we like better than right and goodness, pushing our neighbors out of the way, and, if need be, tyrannizing over them. In a more passive discontent, we cherish our grievances against the order of things and fill our hearts with bitterness."

Then there is selfishness, which attends to nothing, noticing nothing but what promotes or thwarts our private interests, becoming blind to whatever of truth, beauty, or goodness God has spread before us for our delight and edification.

It is much more difficult to convince men of their moral disqualifications for thinking right on divine things than of the organic blemishes which prevent their seeing right the visible universe. Inherent in their disease is a fatal pride which denies and repels the cure—a pride which denies whatever is beyond the circle of its own dark lantern.

We see then that there are two worlds in which we live—the earth and its affairs; the soul and its history. We are made to reflect as well as to observe, and when we discover this fact, then the outer world will assume new proportions and reveal new glories. He who looks only on the objects by which we are surrounded, can no more appreciate the truth of the higher nature than a man could discern the glory of the heavens by looking through the wrong end of a telescope.

The pity of it is that in the present day there are

so many people who are in ignorance of this great truth upon which we have been dwelling. They look at other people and become creatures regulated by custom and public opinion. If society does things, they do them. If society condemns, so do they. They are like a Chicago young lady, who, when visiting, was asked her opinion of some one, and replied with supercilious scorn: "Oh, you can tell what she is like, she takes cream and sugar in her tea!"

This spirit leads people to ask, "How do we appear in other people's eyes? If I do certain things, what will other people think of me? If I should be found out, what will other people say?" The whole of life is regulated by what other people think and say. Current standards of judgment are accepted as absolute, and yet every one reading this knows full well that this is as dangerous as it is shallow.

He begins to live who looks at himself rather than at others. What does it matter how I look to other people if I do not look well to myself? I know what I have done and what I have said, and I shall never escape from myself and from my own judgment upon my own deeds. The terrors of the underworld which affright all men who come to the borders of this life lie in this simple fact, that those who are there can never escape from themselves and their own judgment upon themseleves. It is that which makes the horrors of hell, the weeping and the wailing and the gnashing of teeth.

As I look within myself, I discover the spiritual

world to which I have referred, which is revealed in my consciousness of the true and the good and the beautiful, and which associates these as attributes of God. In the light of this discovery the question becomes awful. How is it that in my daily life I am constantly actuated by the thought of how I look in the eyes of other people? How is it, I have tried to forget that it is more important to know how I look in my own eyes, and most important still, how do I look to the eyes of God?

It is this which makes man stand in awe and sin not. We have to learn that the beginning of life, life that is rich and full, is the discovery that spiritual things are real, and spiritual things are spiritually discerned and examined. When a man knows that that which is born of the spirit is spirit, he becomes one of the twice born, and takes rank along with the immortals.

In reading it may be we have discovered that this has not been our point of view; that we also have been living in closer touch with things, with phenomena, with the opinions of men and women around us, than we have with the spiritual and the eternal. Now, as we try to readjust ourselves, to give heed to the spiritual, to make that the imperative world, we enter into the awakening, which is the first step to the religious life as I would present it to you in my present appeal.

CHAPTER XI

THE SOUL'S SURRENDER

"First they gave their own selves to the Lord."
—II CORINTHIANS 8:5.

Any one familiar with the teaching of Jesus knows that His appeal to men was the most natural imaginable. He believed in the spiritual nature of man. He never judged any man by his actions, whether they appeared to be good or bad. He dealt with those qualities and conditions of mind and heart which created the motives of man's life. We might take some person in the very act of sin, who was manifestly doing something which was an outrage against society, which was palpably wrong and immoral, and we might bring such a man to Jesus for judgment, but He would absolutely refuse to pass judgment upon the person's act. He always insisted upon it that before judgment was expressed it must be known what was in the person's heart, what the motive was which prompted the act. Out of the heart proceed evil thoughts and deeds. Out of a good and honest heart the good seed derives sustenance for its growth and development, its flower and its fruit.

Notice, for instance, the teaching of Jesus in the parable of the sower and the seed. The whole emphasis of Christ in that parable lies on the con-

dition of heart of him who receives the seed. Jesus believed that when the seed of a great and eternal and divine truth was implanted within the heart of a man, there would instantly be called into operation latent powers and resources within the heart of that man, which, laying hold upon the seed, would stimulate it and impart themselves to it, and out of it would produce the flower, the fruitage of the harvest time. And so, when Jesus spoke of the seed that grew secretly, having cast it into the ground, the sower must leave it; its subsequent history would be conditioned by properties that were lying latent in the soil. So Jesus had faith in human nature, and He laid the blame on human nature if the good seed were to wither or to be choked by noxious weeds. He never assumed that within the heart of any man who had received the good seed of the Kingdom there would not also be found certain things which being set in motion by that which caused the good seed to be sown, and being stimulated from the outside, would develop into weeds and things that were noxious.

But what He did assume was that where the heart of a man was good and honest, that man would cooperate by all means in his power intentionally in the development of the good, and the beautiful, and the true. And that these would ripen for him to garner in due season.

Now, I suppose that at this point the teaching of Jesus would appeal to all intelligent people in this present age. All moderns are prepared to admit the existence of the good and the bad; that in each

man there are two selves—a better self, taking pleasure in good, and a worse self, taking pleasure in that which makes for bad. A man is conscious of this twofold self, and when the good is uppermost in his heart and in his intention, he finds himself to be perfectly at home in its pursuit. It is not extraordinary to him that he should be kind; it is not extraordinary to him that he should be generous to some person in distress; it is not extraordinary to him that he should forget his own advantage, his own pleasure, and spend long days in doing kindnesses to other people.

But, alas, on the other hand, it is just as natural for a man to pursue the bad and to find himself at home in the bad. Just as he is not startled to find himself doing good things, so he is not shocked to find himself doing evil things; he is at home in them, and when the bad self in him becomes dominant, he will follow the leading of that bad self with as great alacrity as he will follow the leading of the good. And we should all of us admit also that we may each one make choice of one or the other.

How does a man become bad? I suppose it is simply in this way: He finds that some object creates a pleasurable sensation—his desire is not at first to do anything bad, he is not thinking of good or bad at all—something creates a pleasurable sensation and he experiences it, and when he sees that object again he recollects the experience he formerly enjoyed. In time he desires those pleasurable experiences whether the object is before him or not; he can when he is most remote from the object recol-

lect the experience; he can dwell upon it, he can delight in it, and so at last he gets to that condition of being in which he thinks of his own gratification, the object not being considered in itself at all. He will recall the pleasure and be utterly indifferent about the object that excited the pleasure. That is what we mean by selfishness. It is when a man is thinking only of and recalling to himself pleasurable things in his own experience, utterly regardless of objects which may evoke the pleasure, as to whether those objects be good or bad, as to whether those objects be in pain or misery. He thinks not at all of what has happened to them, he thinks only about the pleasure that has come to himself. Self-gratification is his only thought. He wills that, and he wills nothing but that. There is no unity in such a life. It has no object, it has no aim. Anger, pride, sulkiness, avariciousness, lust, whatever gratifies self, is indulged. He thinks not of its results, whether it is wise or foolish, whether it is helpful or harmful to himself or any one else. And still less is any thought given to the interests or welfare, happiness or honor, of other people.

This is badness, to choose to gratify self; and if a man is so habituated, whether he is doing things which society endorses or not, he is a bad man. It is not the things that a man is doing at all, but it is the motive that leads the man to do the things. It is not the act, it is the motive that is of importance. Every one knows this. The modern man who never goes to church knows it as thoroughly as the best clergyman in the land.

The good man, by contrast, is one who determines that his words and deeds shall be controlled by what is good and true and beautiful. When a truth is imparted to him which shall make for nobler living, he receives and cherishes it, and allows it to flower and ripen, yielding all that it shall demand of his nature until it is perfected. He wills to do and pursue the highest and the best. That is what we mean by self-sacrifice. It is the realization by a man of the highest things and the determination that he will pursue them at whatever cost to himself.

Now, my faith in this element in human life has been exemplified in what I have said in former chapters. If, however, I had nothing more to say, if I thought that this in itself was sufficient, I should be an ethical teacher, but not religious, and most of all not Christian. It is notorious that very good and intelligent people have arisen and organized themselves into societies for the development of this kind of living. But many of their leaders have discovered that the good and true and beautiful must somehow be personified, and that the human soul must bow before them and worship them. Hence they have formulated prayers and liturgies addressed to the personification of virtue. Alas, we cannot worship at the shrine of personified virtue in such a manner as to find strength and inspiration and comfort. We know we are creating an image to our mind; it is something our own intellect has wrought. We cannot derive comfort from it any more than we can worship an image of wood or stone, and find thereby an incentive to the highest

life. It is not so appealing as a material image, and hence such efforts are doomed to failure, as has been proved in the attempt to worship Humanity.

Hence I have shown you the comfort of the faith in a personal God, who is a spirit calling to your spirit and companioning with you as you follow the good and true and beautiful.

And I have also shown you that this God is revealing Himself in a multitude of ways, but always as the good and true and beautiful. He is seeking to establish personal relations with you and the wonder of His purpose is seen in Jesus Christ. For, first, in Jesus we see those personal relationships fully established. Jesus was never sundered from the Father. There was nothing divisive in His life. His spirit responded to the spirit of God so completely that they were in perfect unison. He never doubted that God was perfectly good and true and beautiful. He Himself in motive, thought and act was perfectly good and true and beautiful. And hence the life of Jesus was joyous, strong and victorious.

If we could realize the presence of God and the revelation of God to a human spirit as Jesus realized it, we too should dwell in like peace and strength and victory.

The relation of Jesus to men was one of voluntary association. He believed in each man's appreciation of the good and true and beautiful. He appealed to it. He made Himself a medium of impartation of strength to attain it. He never doubted these things in His relationship with people.

They might be altogether abject; they might be most illiterate; they might have lost themselves on the mountains wild and drear; they might be people not permitted to come within a city gate—nevertheless, when Jesus met them, either individually or in the mass, He had always the same kind of appeal, always the same perception of their essential dignity, always believed that they understood Him when He appealed to their instinctive yearning for the beautiful, and the true, and the good.

And this is being felt more and more in the present day. In illustration let me quote what Mrs. Besant has said. You know something of Mrs. Besant's history. Some thirty-six years ago she published a lecture entitled "The Gospel of Atheism." In it she said some very terrible things, these among others. She said:

"Atheism is without God. It does not assert no God. The Atheist does not say, 'There is no God,' but he says, 'I know not what you mean by God. I am without idea of God. The word "God" is to me a sound conveying no clear or distinct affirmation.'"

That is what she said thirty-six years ago. But much has happened since then. Twenty-six years after that she published a book called "Esoteric Christianity," and in that book she made use of these words—and I can find no more fitting words with which to express the thought I have in mind. She said:

"Only one condition is needed in order that a

Christ may share His strength with a younger brother; that in the separated life the human consciousness will open itself to the divine, will show itself receptive of the offered life and take the freely outpoured gift. For so reverent is God to that spirit which is Himself in man, that He will not even pour into the human soul a flood of strength and life unless that soul is willing to receive it. There must be an opening from below as well as an outpouring from above—the receptiveness of the lower nature as well as the willingness of the higher nature to give. That is the link between Christ and the man; that is what the churches have called the outpouring of divine grace; that is what is meant by 'the faith' necessary to make the grace effective. As Giordano Bruno once put it: 'The human soul has windows, and can shut those windows close.' The sun outside is shining, the light is unchanging; let the windows be opened and the sunlight must stream in. The light of God is beating against the windows of every human soul, and when the windows are thrown open the soul becomes illuminated."

Those were Mrs. Besant's words, and those words are true. The light of God is beating against every human soul. That is what people believe when they come to see the appeal which Jesus made to the men of His own time, the appeal which Jesus is making to the men of this present time.

Now, Theosophy is not what we generally consider to be Christianity; but I know of no finer

statement of Christian truth than the one I have just quoted you. The condition for the reception of the presence and power of Christ is separation, the yielding of oneself to God, the denial of self, the following of Christ.

This is not pleasant or attractive teaching to those who are set on other ways of life. But it is not only in the Bible,—it is the voice not only of the prophet and the preacher, it is the voice of all wise teachers and lovers of mankind. What said Thomas Carlyle to the people of the past generation?

"When an individual is miserable what does it most behove him to do? To complain of this man or that, of this thing or that? To fill the world and the street with lamentation, objurgation? Not so at all; the reverse of so. All moralists advise him not to complain of any person or of any thing, but of himself only. He is to know that being miserable he has been unwise. Had he faithfully followed Nature and her laws, Nature, ever true to her laws, would have yielded fruit and increase and felicity to him; but he has followed other than Nature's laws; and now, Nature, her patience with him being ended, leaves him desolate, answers with very emphatic significance to him: 'No; not by this road, my son; by another road shall thou attain well-being; this, thou perceivest is the road of ill-being; quit this.' So do all moralists advise; that the man penitently say to himself first of all, 'Behold, I was not wise enough; I quitted the laws of

Fact, which are also called the laws of God, and mistook for them the laws of Sham and Semblance, which are called the Devil's laws; therefore am I here.' "

That is healthy teaching, and it is true. It is not the preacher, it is not the Bible only, that have to say to the people of this time, "The key of life lies in the surrender of self, there is no other way into life than that."

Thus from different quarters there come words of wise counsel to those who would seek the way of life. Assuming that a man has learned his lesson, learned that the life of self-gratification is without unity, without purpose, and the root of misery to himself and to society, how is he to escape? There is no solution excepting in religion. It is the thought of a forgiving God that inspires hope. It is the faith in a personal relationship with God that gives encouragement. For it is from God alone that words of hope and assurance of victory have come. It is Christ who addresses all manner of men without hesitancy and doubt as to the issue in their individual case. The stars in their courses are on the side of good and against evil. What man desiring to be good need despair of the issue when he knows that the stars are fighting for him. As one has said:

"Take away the idea of God whose will is that righteousness shall triumph, that life shall be lord of death, and love victorious over all, and we have no guarantee but that all the efforts and sacrifices

of martyrs and reformers may be in vain, and the hope of the world a delusion. It is only the believer who can never despair."

"And the work that we have builded,
Oft with bleeding hands and tears,
Oft in error, oft in anguish,
Will not perish with our years,
It will rise and shine transfigured
In the final reign of light;
It will pass into the splendors
Of the City of the Light."

This is the faith which Christ inspires. How wonderful is the power of Christ. Think of its influence from age to age. If I again quote Mrs. Besant I do so with intention. She says of Him in this respect:

"His the steady inpouring of truth into every brain ready to receive it, so that hand stretched out to hand across the centuries and passed on the torch of knowledge, which thus was never extinguished. His the form which stood beside the rack and in the flames of the burning pile, cheering His confessors and His martyrs, soothing the anguish of their pains and filling their hearts with His peace. His the impulse which spoke in the thunder of Savonarola, which guided the calm wisdom of Erasmus, which inspired the deep ethics of the God-intoxicated Spinoza. His the beauty that allured Fra Angelico and Raphael and Leonardo da Vinci, that inspired the genius of Michael Angelo, that shone before the eyes of Murillo, and that gave the power that raised the marvels of the world, the

Duomo of Milan, the San Marco of Venice, the Cathedral of Florence. His the melody that breathed in the Masses of Mozart, the Sonatas of Beethoven, the oratorios of Handel, the fugues of Bach, the austere splendors of Brahms. Through the long centuries He has striven and labored, and, with the mighty burden of the churches to carry, He has never left uncared for and unsolaced one human heart that cried to Him for help."

Yes, Jesus is still caring for individuals, demanding indeed the denial of self-gratification, but proffering His own divine comradeship and deliverance. No wonder that John Stuart Mill, as death approached, began to stretch out his hands towards Jesus, "believing that He might have 'unique commission from God to lead mankind to truth and virtue;'" and George Eliot consoled her dying hours by reading "The Imitation of Christ," and that Matthew Arnold came to say, "There is no way to righteousness but the way of Jesus."

One of the greatest living teachers, Eucken, insists that the spiritual life cannot develop itself over and above our personal intention. That fact is at the back of my teaching—What is our personal intention? Jesus will help us to form it, will teach us the good, will strengthen us in its pursuit, will enter into our life and eradicate the bad through the expulsive power of a new affection. Will we let Him?

Do we ask how we are to let Him work this work in us? It is by bending ourselves before Him as our king. We may go to others to ask counsel or ad-

vice; if we are diseased we know we must bow before our physician as a king. And so in the spiritual realm, philosophers and thinkers can advise us; but if we are to be delivered from our past, if we are to be healed of our disease, if we are to be led to health and peace and fellowship with God, if the true and the good and the beautiful are not merely to be our soul's dream, but actual experience, the garment of our personality, there is only one who can help, and He can only help if we surrender ourselves to Him as our king. There is no pathway to life that any man can tread in which he himself is the dictator of his own life and the arbiter of his own destiny. It is by surrender to one greater than himself that he finds life forever more.

CHAPTER XII

THE CULTURE OF THE SPIRITUAL LIFE

"Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."
—REVELATION 3:20.

I trust that the appeal which has run through this volume has influenced the man who, whilst accepting the modern viewpoint as to the origin of life, feels himself drawn towards religion as the key to human destiny. I think the modern mind is becoming unmistakably impressed with a sense of the spiritual; that we are beginning to emerge from that condition of doubt and uncertainty which rested like a pall upon the minds and hearts of our fathers. And men, the wisest and most influential men of the thinking world of to-day, are being impressed with the thought of the spiritual, and with that sense of a Presence, mystic, awful, beautiful, attractive, which lies behind all phenomena, and which is ever appealing to the heart of man.

"And I have felt
A Presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused—"

That I think is the modern mind—

"Something far more deeply interfused
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky and in the mind of man.
A motion and a spirit that impels
All thinking things, all objects of all thought
And rolls through all things."

And I think it is the duty of the ministry of to-day to try, if possible, to make these two acquainted, the one with the other, the spirit of man to be acquainted with the spirit of God; not merely to realize the mystic Presence, but to open his heart to its reception, and know that he and God are at one with each other.

Because I have believed this, I have had as my object to lead you to the discovery of your essential nature; to show you that you are a personality, and that your personality is a great and wonderful thing, worth discovering and worth preserving. I have held that when a man will really live, when he will give up the foolish habit of asking what society is doing, and will ask himself what is worth while and what is right and good, he will find that he is really a spiritual being, and that everything is to be judged by its value to himself, and the standard of value is the good, the true and the beautiful. Man finds himself a spiritual being in a spiritual world. He finds himself and finds God, who is seeking to establish relationships with him. His discovery of God is due to God's self-revelation. God stands at the door of every human spirit knocking for admission, and man begins to live when he

listens to God's call and opens his heart for God to enter. This is the beginning of religion, the highest expression of which is Christianity.

There are two words in Christianity which refer to this experience. One is "The Birth from above," and the other is "Conversion." The birth from above is God's action on a man's spirit, whereby man knows himself in communion with God. Conversion is man's act of responding to the call of God by opening his spirit to the spirit of God. This response is man's faith in God. Man is a believing being. Were it not so, all society and all knowledge would be at an end. When one man trusts another, it does not mean that that other man is fully known or that all his acts are easily explainable. It means that for this man he is worthy of all confidence. When a man speaks of the uniformity of nature, and when he talks about the density of metals, he believes that what has proved stable will continue to do so. Whenever a man travels on a railway he does so as a believer. He believes in the driver of the engine, he believes in the intelligence and trustworthiness of the signal man, he believes in the security of the permanent way, in the efficacy of the brakes. And when a man puts his trust in God, it does not mean that he fully understands God, or that he is ignoring the problem of pain and evil in the world, but that he believes that God is good and God is love, and that God's ultimate purpose is altogether righteous, whatever dark clouds may hang between him and the full revelation of God in this present time. And if a man

has come to know God as revealed in Jesus Christ and mediated to men in Jesus Christ, then his faith is built upon love for a God of infinite compassion, slow to anger and ready to forgive.

Now, the point I have sought to establish is important. To be a Christian is to be a person in communion with God through the mediation of Jesus Christ. For centuries now the Christian church has been divided. Its divisions have been and are most lamentable. They have arisen through a false emphasis. One section of the church has said that salvation lies in the acceptance of a creed in all its precision of phrasing, and in submission to a discipline whereby an officer of the church shall dispense certain sacraments and exercise a minute direction over conduct. Another section has said that salvation is to be obtained by accepting the Bible as an infallible authority, and by the acquiescence of the penitent in certain statements marshaled together from various portions of the book. These two sections have warred against each other. They have both of them been compelled to witness the manifestation of a life of communion with God outside either of their definitions. The Catholic has had a very harsh anathema to pronounce against the Protestant, yet as he has seen his loyalty to the Saviour, his prayers and his sacrifices, he has been compelled to say, "Well, we must leave these people to the uncovenanted mercies of God." The Protestant has said that the Catholic is the "Scarlet Woman" and "anti-Christ," and yet he has incorporated hymns like, "Jesus, the Very Thought of

Thee, with Sweetness Fills My Breast," into all his hymn books; and he has made "The Imitation of Christ," "The Letters of Brother Lawrence," and St. Francis de Sales, his favorite devotional manuals. Both would denounce the Unitarian as so hopelessly out of the pale that they would not tolerate his presence in an interdenominational church council, and yet they will sing "In the Cross of Christ I Glory," or "Lord of All Being Throned Afar." Their preachers will read with avidity Martineau's "Hours of Thought," and thankfully use his books on "The Study of Religion." And in all this we are discovering that whatever man's name or sign may be, the essential thing is the spirit of man in communion with the spirit of God through the mediation of Jesus Christ our Lord. When a man's soul awakes to God, when a man comes to the point of yielding himself to God, when his cry is, "Lord, what wouldst thou have me to do," when by the action of the spirit of God upon his spirit he knows himself to be in fellowship with God, then that man is religious, and as he realizes all this wonderful work being wrought in and through Jesus Christ he is a Christian.

Now, what are the means whereby such an one may cultivate the spiritual life? For there is a culture of the soul as there is a culture of the intellect or of the body. Culture is to be acquired principally by four means: Prayer, literature, society, service.

1. *Prayer.* It is manifest that a religious person, and particularly a Christian, is one whose heart

is sensitive to the presence of God. This sensitiveness comes from observation of His presence and work in the universe and in history, but it comes more from the practice of His presence in our daily lives. Such an exercise keeps the heart at peace with God. It teaches the man the wonder and the magnificence of the divine forgiveness. It brings him consolation in his distresses, for he has shared them with another and enlisted that other's sympathy and help. It inspires him with hope, notwithstanding his own besetments, or the presence of sorrow, pain and death in the world. Prayer is the expression of the heart's trust in Him on whom we depend, and with whom we hold communion. Man has this power; religious men are constantly exercising it. The experiences which follow its exercise are similar all the world over, and accord with the universal testimony of history. Now, it is not a sign of enlightment, it is not a sign of a scientific mind for a man to ignore, deride or despise this simple, wonderful, sublime experience. Rather should each man observe it and seek to realize its efficacy in his own case. The religious man gives himself to God and subordinates his will to the will of God. In the words of the New Testament, he shows repentance, change of mind towards God, and trust in our Lord Jesus Christ, and he realizes that God is giving him both intention and strength, to will and to do the will of God. And so in the innermost recesses of his spirit, he hears and knows the voice of God. There is no division in intention, he and God are at one and therefore at peace. He does not delude

himself by trying to divide his nature. He does not affirm that if evil is in the world, then God must have made a mistake, and as that is unthinkable, therefore there is no evil in the world; it is all a delusion of the mortal mind. He is not superstitious. He does not spend his time in talking to himself about himself, trying to persuade himself that what he does not like is not really real. He lives in his Father's world; he trusts his Father's will; and he knows that within the range of that will he can ask anything and it shall be done unto him. That will is not capricious; it is holy and just and good. The atmosphere in which God lives is the good, the true and the beautiful, and he who would cultivate the spiritual life, having attuned his soul to God, must live prayerfully.

2. *Literature.* In the next place there is a literature. If we have discovered the essential thing, the soul's restoration to God and its walk in fellowship with Him, we can then relate the Bible to this wonderful fact. The reason for past division and failure has been the inversion of these facts, and the exaltation of the church or of the Bible above the experience of communion with God. Now, to say this renders a man liable to misunderstanding. People think that he is undermining the authority either of the church or of the Bible, or both, or that at any rate he is not loyal. But that is not so. I have aimed at the establishment of the basal principle, namely, the saving of the soul through fellowship with God in Jesus Christ. And now I want to show the relation of the Bible and

the church to this fact. When in the stress and strain of life, stilled by prayer, we listen to the words of the Bible, that we may catch the voice of God speaking to our hearts, we use the book rightly. It is not so much a rule of doctrine as it is a medium for the practical working of the power of the spirit of God. What I mean is this: If I would have a right belief about Jesus Christ, I must first of all appreciate His spiritual character, and thus only can I arrive at a right view of His person. A beloved friend of mine, one of the most saintly men I have ever known, and now with God, compiled a Christology out of the Bible. To an outsider that compilation would not be convincing. To my friend it was overwhelming, because he knew and loved his Lord. To me also it is overwhelming, because I also know and love my Lord. It was experience that guided my friend to the right view of the person of Christ. When I know the fact that Christ unites me with God, then I appreciate the qualities in Him which effect the union.

There is a different view from this. It is based upon a theory as to the Bible, making it in its entirety and minutest detail infallible. If a man is in trouble through sin or sorrow, a bundle of text will be handed to him and he will be told that if he accepts these without question he need trouble no more. But men to-day are so educated, and they dwell in such a world, that they cannot come to the Bible in this way; and if this is necessary for salvation, they say they must forego it. They say the position is impossible, and because there appears

to be no alternative, they have turned in multitudes away from the church and away from the Bible. But the Bible is a witness-bearer, the apostles were witnesses giving testimony, and the object of their testimony was the bringing of men into fellowship with God and with one another. The essential thing is spiritual awakening, spiritual surrender, spiritual communion with God, and the Bible is a witness to this spiritual experience. It compels men to a vivid self-examination, it shakes them up, it humbles them, and yet it reveals a courage and strength and joy that are wonderful and appealing. Because of the life to which it leads men, we still say of the Bible, "Holy Bible, book divine, Precious Treasure, Thou art Mine."

The Bible, in this use of it, is indispensable. Its story of the history of the human soul is not to be equaled anywhere else. Its revelation of man's attempt to find a way back to God, and the price he was prepared to pay for its discovery, is not to be met with elsewhere. Its wonderful message of the revelation of God to man as desiring, not offerings and sacrifices which in themselves never could be effective, but as by His mercy saving us, inviting us to return to Him and He would return to us, bidding us to put away the evil and crookedness of our doings from before His eyes, and to do justly, love mercy, and walk humbly before Him; its message of communion with God mediated through Jesus Christ; its vision of the communion of Christ with His Father, and of the Christian with God and with his fellow Christians, all make it the most wonder-

ful and indispensable of books. I am not urging that we must believe every doctrine in the New Testament before we can be saved. As a matter of fact, no man, not even the most learned theologian on earth, knows or holds all the doctrines of the New Testament. He cannot do it. He cannot live long enough to discover the depth of the wisdom of God to be found in its pages. They are not to be found in all the creeds of Christendom put together. But every man can so use the Bible as his guide that it will tell him the way to God and will guide him in that way. If we would cultivate the spiritual life, we must make this use of the Bible. The Christian religion is not something any man or any institution can give. It is something we must experience for ourselves, as a gift from above. In that experience God makes Himself felt, and sets us in that condition of soul which is thrice blessed. When we enter into that experience, we are at one with John and Peter and Paul; with Luther, Wesley and Moody; with Bernard of Clairvoix and Francis of Assisi and Father Damien, as well as all the living saints of every nation and kindred and people and tongue. The experience is one and comes in one way, not through man's effort, but through God's condescension.

What place then has man in imparting this experience? He supplies information concerning it. Information is not enough. It is God Himself we need, and that God alone can supply. But information about Him and His work in history, above all His work in Christ, so quickens within us the de-

sire for the knowledge which is essential to salvation, that we become eagerly attentive to its impartation in this way or in that. This is the work of the Bible, this is the work of the ministering church, to witness to God in His effort to secure entrance into the heart of man.

3. *Society.* And again, society is necessary to culture of the soul. The preceding paragraphs anticipate what I want to emphasize about the office of the church in the culture of the spiritual life. That life is an individual experience of communion with God. But it is a life which a multitude of others share, and my own enlargement is bound up with my relationship to others. Just as in my natural life there comes the discovery of subject and object, myself and the world in which I live, but the enlargement and perfection of my life demands a society from which I draw and to which I give what is for our mutual enrichment,—so it is in the history of the soul. As I find myself in the kingdom of nature and truly live as a member of that kingdom, so I find myself in the kingdom of God and truly live as a member of that kingdom. That spiritual society is a real and expanding thing. It is winning a widening and enriching experience of life that is associated with the divine. To live apart from that society, to take nothing and contribute nothing, to simply ignore it, is to be like a nomadic savage in the natural world. True manhood is impossible to the savage, and true spiritual life is impossible to the man who seeks to be like a wandering star and dwell apart. The kingdom of God is a society,

organized and disciplined. It has a government and it has a mission. The highest life is expressed in church membership and in public worship. Its institutions have a real function. They cannot create a Christian any more than a senate can create an American. The Christian, as the American, must derive life from another source. Baptism cannot do God's work of regeneration, but baptism can witness to the glorious act of God, it can attest faith in that act, it can separate and dedicate a soul unto the life that God engenders. The Lord's Supper cannot regenerate, but it can witness to an almighty act and covenant. It can be a pledge of a living Lord to dwell in and with His people. It can covenant them to Him and to each other. Worship and preaching in the same way can be a means of spiritual culture and of witness-bearing to those who know not the life, but may and ought to know it, and knowing it, would be transformed thereby. The church of God is a means of spiritual culture; it is indispensable to it. How is it that our missionaries abroad, laboring for years without a convert, will yet retain and develop an exquisite Christian character? It is because they are all the time, by willing intent, not only in fellowship with God, but in fellowship with the Christian society, conforming themselves to its discipline, its witness-bearing, its worship. How is it that there are multitudes of heathen in any city? It is because they try to live like spiritual savages, outlaws from the society of God's people, denying the Lord.

4. *Service.* Service is certainly an important means of spiritual culture. It is a law of development and progress that life should be organized and working on definite lines. We can cultivate plant life to a remarkable degree, but let it cease to conform to our discipline and to work along the lines we have marked out for it, and it will degenerate. The same is true of animal life, and it is true of society. We see a man making his way in Chicago. Notice his regularity of habit, his self-denial, his strenuous endeavor. He never flinches, but goes breast forward. Success crowns his effort. He dies in honor and dignity, a man who has toiled well and achieved a great reward. If his son does not conform to the law of labor and self-discipline, as the father did, you know what will happen. The glory will pass from that family whether the fortune remains to it or the fortune vanishes; the glory will be gone because the family is beginning to cumber the earth instead of making the world fruitful. Civilization is built on the same lines. When city and state are well disciplined and men devote themselves to the commonweal, there is glory and strength. But let men decay, let good and noble and well informed men devote themselves to pleasure, rather than to service, and the civilization of the city, the civilization of the country, will vanish.

It is so in the spiritual life. Jesus enjoyed the life of communion as none other has ever known it. And yet He spent nights in prayer. He knew His Bible so intimately that His common speech was

largely in its phraseology. He loved and frequented the house of God. However busy He might be, He had always time for public worship. And He said, "My meat is to do the will of him that sent me." "I must work the works of him that sent me. There are but twelve hours in the day, the night cometh when no man can work." He went about doing good, He healed all who were brought to Him. He restored a maniac and made him into an evangelist. His whole mission was an opening of the prison house to them that are bound. Jesus, the Perfect One, learned obedience by the things that He suffered.

Now, this is the religious appeal to the modern mind. This is the way for the culture of the spiritual life. The appeal that we make is for unity of life. It is a call to man to find himself, and to find himself in relation and fellowship with God. The spiritual is what men crave. In it they will find joy and peace and everlasting life. It is discoverable within the soul of each man. It is the opening of the spirit of man to the spirit of God. The secret of it all is to be found in the text, "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

God grant that every one who reads and follows me in this study may know the joy of that fellowship eternally.

CHAPTER XIII

EVOLUTION AND IMMORTALITY

"Life and immortality were brought to light in the gospel."—II TIMOTHY 1:10.

The question asked in the Book of Job, "If a man die shall he live again?" is not to be answered dogmatically. The modern man is beset with doubts and questionings which will not be silenced.[1] To feel uncertain is no sign of shallowness. If we read our Bibles we become aware that the Old Testament is characterized by a strange reticence respecting the life beyond. There are very few passages in it which have any bearing on the subject. When we turn to the New Testament we find many of the greatest scholars declaring that the Christian Scriptures do not discuss immortality as the right or possession of every man, but only of those who are in Christ Jesus. So great and conservative a student as the late Dr. R. W. Dale felt that conditional immortality was the doctrine of the New Testament. "As many as will to become the children of God share the life of God and are eternal." Dr. Joseph Agar Beet whose commentaries on the Pauline Epistles are so widely known wrote, "The Christian doctrine of the immortality of the soul is a curious

[1] Tennyson said:

"Ah, Christ! if it were possible
For one short hour to see
The souls we loved, that they might tell us
Where and what they be."

example of an opinion destitute of any foundation in the Bible and in some measure contradicting it, derived only from Greek philosophy, yet held firmly by numbers of educated and intelligent Christians and Christian teachers and writers on the mistaken supposition that it is taught in the Bible. Its prevalence proves how uncertain is the relation between popular religious opinion and the actual teaching of Christ and the evangelists and apostles."

It cannot be denied, however, that belief in immortality is of cardinal importance. If a man does not live again it is obvious that his conduct will be vastly different from what it would be if he knew himself as having to live forever. "Let us eat and drink, for to-morrow we die," is a sensible philosophy if it is true. If death wipes off old scores, if we have not to give account of ourselves to God, why should we hesitate about exploiting other people? Why should we refrain from personal indulgence? Plato in the *Phædo* says, "If the soul is really immortal, what care should be taken of her, not only in respect of the portion of time which we call life, but of eternity! And the danger of neglecting her from this point of view does indeed appear to be awful. If death had only been the end of all, the wicked would have had a good bargain in dying, for they would have been happily quit not only of their body but of their own evil together with their souls. But now, inasmuch as the soul is manifestly immortal, there is no release or salvation from evil except the attainment of the highest virtue and wisdom." In the *Republic* he gives a

graphic picture of judgment and an awful description of the sufferings of the wicked.

I know that there are many who shrink from the idea of personal immortality. They feel it a presumptuous thought. Their struggles and tears, their hopes and achievements, may have contributed something to the advancement and enrichment of the race, but their individual lives seem to be so small a matter. A man's life is no longer than a span, its emotions are so trivial and transitory, that it becomes presumptuous to think of its persistence. They are willing to sing with George Eliot,

"Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night with stars,
And with their mild persistence urge man's search
To vaster issues. So to live is heaven."

Dr. L. P. Jacks, in his book, "A Living Universe," has dealt with this matter in a suggestive and illuminative way. He urges that we may not be able to see why any one so imperfect and commonplace as ourselves should persist, but we are profoundly concerned with reference to the future of other people. Thomas Carlyle had all manner of difficulties about his own future existence, and felt them to be so intricate that he must leave them to be solved by the Supreme Ruler, but when he thought

about his dead wife he wrote, "Her transfigured spirit accompanies me, beautiful and sad; lies behind all thoughts that I have, and even all talks that carry on. If we are to meet! O Almighty Father, if we are; but silence! silence!" This concern for our loved ones amounts to something more and deeper when we think about the future of the martyr host, about the great and heroic souls, such as Socrates, and especially about the Holy Christ.

It was the belief that the martyrs had rights which compelled the Jews to look through death into the beyond, and to develop their doctrine of the resurrection of the dead. There were many vague beliefs floating about with reference to reincarnation, etc. But the Jew believed in law as giving a definite purpose to the universe, and a definite goal for human history. Their notions of the resurrection body were materialistic enough, but they were positive, and they developed a solemnizing view of life. The instinct which guided them was true. And I believe that we shall find both Scripture and science have something to say in support of their assumption.

In the first place I want to direct your attention to the way in which evolution helps us to an appreciation of the instinct of immortality. I need not remind you of that which we have already discovered, that evolution does not mean or imply that God is not the Creator. It does mean that God works through secondary causes, that is to say, laws. It certainly supports the idea that there is a purpose behind everything, that "purposive energy" is

revealed everywhere. It does mean that God is not to be removed out of the universe, but that still all things persist in Him. In its immediate application it means that at certain intervals in the life of the universe new powers arise; that there is a sort of eruptive process due to the stress of environment; that in order to survive organisms have had to exert new powers and to adapt themselves to a new environment. Philosophers have employed a phrase which defines the thought, "action, reaction and interaction." Modern science has made many startling discoveries with reference to the interrelationship of living organisms. Beginning with the amœba, they find that in order that it might be and persist it had to acquire and assume assimilation, and in the exercise of it lived. As time went on organisms developed what we know as sex-reproduction and thus survived. Then came muscular exertion; then cunning; then mentality with its power to utilise things for the enlargement of individual power; then morality; then spirituality. Thus at last the way was ready and Jesus appeared as one in whom God dwelt and all the powers of endless life. Now, in every stage of this developing process there was first the urge to something more, then the awareness of hazard from which escape could be found only in one way, namely, by responding to this inward urge, reacting to the challenge of necessity, and entering into relationship with those who shared in the desire. In every stage of progress organisms that will not use the newfound power must fight on the lower plane and be

defeated; for powers come through resistance to danger. We must enter into the new environment if we would know the new victory.

The first outstanding modern attempt to use science as an aid to faith in a future life was that undertaken by Professors B. Stewart and P. G. Tait in 1875. They attempted to show that the presumed incompatibility of science and religion does not exist. "This indeed ought to be self-evident to all who believe that the Creator of the universe is Himself the author of Revelation." "We endeavor to show, in fact, that immortality is strictly in accordance with the principle of *continuity* (rightly viewed); that principle which has been the guide of all modern scientific advance. As one result of this inquiry we are led, by strict reasoning on purely scientific grounds, to the probable conclusion that a life *for* the unseen, *through* the unseen, is to be regarded as the only perfect life." Among the most recent scientific writers on the problem of "Evolution and Religion" are Professors John M. and Merle C. Coulter. They argue that progress toward more perfect adaptation has been the evolutionary keynote of all bygone ages. "At all times the hope and possibilities of still greater progress toward perfection have furnished the activating principle for all forms of life. Endowed at the beginning of life with an equipment which functioned imperfectly, each living organism possesses capacities for perfecting that equipment with which the needs of life may be met. The same is seen on a more magnificent scale in the age-long histories of

great groups of plants and animals. Endowed at the beginning with an imperfect equipment, each race of organisms has possessed capacities for unlimited progress toward perfection, and the progress of the race has been built upon the progress of the individuals. Of all living organisms, man alone can be fully conscious of these possibilities. Man alone can consciously direct the line of progress, and, through the lives of successful individuals, make certain progress toward a goal of perfection. The reason why so many scientific men believe in Christianity is that they find it to be thoroughly scientific."

Professor James Y. Simpson in his book, "Man and the Attainment of Immortality," has developed the evolutionary conception of life eternal in a manner which I have found especially helpful. He says, "In the long, sub-human stages of life there has been from the beginning undoubtedly an urge or push towards ever higher manifestations of life. The method followed is one whereby the creature's own activity becomes increasingly a definite factor in its evolution; pain and physical evil represent the results in great part of inefficient adaptation, poor reaction, or violation of what has been found to be a successful mode of living—in short, of misuse of growing freedom—and often involve or rest in development, actual degeneration and elimination. . . . The evolutionary process comes to an end in man, a being peculiarly conscious of himself, independent, self-active, and self-determining as is no other organism in creation. . . . But evolution

has never been through the self-satisfied, or those completely conformed to the environment of the moment. . . . Humanity is not that which it might have been or ought to be or, in its highest representatives, wishes to be."

These quotations will suffice to show us how the scientists to-day are finding evolution a most powerful support for religion. It is always precarious to attempt to build the soul's experience and hope upon the acceptance of certain arbitrary theories, as to how and why God will bestow special favors upon us. If we turn from such ways of thinking to a realization of the laws of life, if we see that life in its various forms expresses the worthiness to exist, and the will to give direction to life so that the powers of the world to come express themselves in us, then the guess and hope which aforetime were all that men could claim, give place to the certainty of experience. We know that Marcus Aurelius was right when he said, "Nothing happens to me which is not conformable to the nature of the universe," only we realize that life and not death is the end to which the universe tends. There are an increasing number of scientists who recognize the existence of the unseen, and that the supreme good lies in our working in harmonious relation to it. The reality and nearness of God in His universe is the surest ground for hope. All that we see in man to-day, all of spiritual achievement, all of saint-hood, all sacrifice is part of the very warp and woof of things. It was always a possibility. And as much as has come to pass was the inevitable out-

come of the working of power in the universe. There was ever an upward process, the end of which has not yet been attained. No one has stated the significance of the issue more eloquently than John Fiske in "Man's Destiny": "The question is reduced to this: are man's highest spiritual qualities, into the production of which all this creative energy has gone, to disappear with the rest? Has all this work been done for nothing? Is it all ephemeral, all a bubble that bursts, a vision that fades? Are we to regard the Creator's work as like that of a child, who builds a house out of blocks, just for the pleasure of knocking them down? . . . The more thoroughly we comprehend that process of evolution by which things have come to be what they are, the more we are likely to feel that to deny the everlasting persistence of the spiritual element in man is to rob the whole process of its meaning."

In the second place, philosophy has something to suggest in corroboration of science. It has been well said that immortality can neither be proved nor disproved by theories. Nevertheless the fact of human consciousness has considerable importance. It seems reasonable to suppose that as we carry forward through life a tendency to think, feel and act, to enjoy beauty and to feel sympathy with our world, so we may carry over into the future the same tendencies. Again it must be admitted that one of the most stubborn and perennial demands of our wills is the craving for immortality. Man cannot effectually suppress it. Even men of the most pronounced agnosticism like Huxley have felt this.

Professor Francis L. Strickland in his "Psychology of Religious Experience" argues "that not only does the organism condition the self, but the self conditions the organism; and this conditioning and ultimate control of organism by self, rather than the domination of self by organism, becomes more and more marked as we pass from the level of instinct to the levels of a moralized experience. . . . In the acts of will we have the outstanding instances of control of organism by mind. This control runs all the way from a modification of instinctive and habitual reactions, or the conscious suspension of reflexes to the full autonomy of the self. An example of this latter would be such an act as that of a steamboat captain who, though surrounded with flames, sticks to his post in order to beach his vessel (this has happened a number of times), or when heroic men on the ill-fated *Titanic* helped others into the boats and quietly decided to go down with the ship. . . . When we consider the way in which human life becomes moralized and the self gains emancipation from the domination of the body, does it not make it easier to believe in the possibility of a life of the self without organic conditions as we know them in this life?" Again philosophy directs our attention to the immortality of the social mind. That is to say, we carry over from age to age our collective thought and experience. But the whole must include the parts. If we speak of the Greek mind it is because Socrates and Plato survive, and only if they survive. Boodin puts this argument, "Neither individual nor social will depends upon

physiological vehicles, once it has created for itself a spiritual body of art, science, and institutions."

In the third place I want to direct your attention to the teaching of Scripture which I hope to show confirms the inferences supplied by science and philosophy. We have already called attention to the meagerness of the Old Testament references to the life beyond. The uniqueness of the Old Testament consists in its record of a nation molded by its awareness of God. Its destiny was wrapped up in its fellowship with Him. As time went on it became more and more aware of the holiness of God. At first its ideas of sin and holiness were largely ritualistic but it learned to think of the ethical holiness of God and of the divine requirement. The Hebrews found themselves in their relationship to the Divine. The belief in Sheol which is found among some writers implied no more than the continuance of bare existence, it did not mean life in any real sense of the term. The ancient Hebrew felt that if he did not live in his posterity death ended all. But as the generations passed and he found that faith could only be maintained at the price of blood he stood firm, and the hope of a glorious future emerged triumphant. At first it was a racial future, but in time he came to a consciousness that God would not leave him in the grave. Yet it is singular to notice that in only one place in the Old Testament do we find any statement about the future existence of wicked men, i. e., Daniel 12:2: "Many of them that sleep in dust shall awake, some to everlasting life, and some to shame

and everlasting contempt." We must not forget that if the Old Testament is strangely silent about the future it nowhere suggests that death terminates our conscious life. We must also remember that necromancy implies belief in the continuance of existence in a conscious state.

Turning to the New Testament, it is obvious that Jesus made use of the imagery of His time in conveying His ideas to the people. If we look at the testimony of the gospels, as a whole, we shall find that He was very reticent about describing what lies within the veil. He was positive in His affirmations as to the existence of life beyond the grave. He was insistent on the spiritual aspects of eternal life and opposed to current materialistic notions. He was definite in His statements of conditions of eternal blessedness. The gospels are full of the way to attain everlasting life. "This is life eternal, that they should believe in thee, the only true God, and Jesus Christ, whom thou didst send."

Jesus emphasizes the difference between life and destruction. The processes of judgment affect all types, and affect nations as well as individuals. But they are executed by natural processes, as e. g., "*Wheresoever* the carcase is, there will the eagles be gathered together." The Master made no promises as to the resurrection of the impenitent and wicked. He described their fate in language which cannot be read without distress. But in dealing with those to whom the future is a radiant certainty He emphasizes that they "are accounted *worthy to attain* to that age and the resurrection from the dead." Life is to be the end of highest en-

deavor. His teaching may be summarized as follows: "Try to realize your life in selfish satisfaction and you starve it into non-existence; you lose or forfeit yourself. Be self-centered and you commit self-destruction. Eternal life comes from union, from keeping hold of God." When one came to Him with the question, "Good Master, what must I do that I may inherit eternal life?" He replied, "Eternal life is morally conditioned. Live in love of God and man, put your whole self into it, and you shall have eternal life." There is no finer illustration of this thought than in John 3:16: "For God loved the world so dearly that He gave up His only Son, so that everyone who believes in Him may have eternal life instead of perishing." (Moffatt.) To believe in or upon Him means to cast the whole being upon Him, that is, to enter into the new life which was expressed in Him. So when Jesus said to Martha, "I am the resurrection and the life," He was trying to save her from the confusion which came from associating the risen life with catastrophy, and He insisted that it is a present experience due to relationship with Himself in the mystery of His life in God.

The apostle Paul teaches the same truth. First he declares, "God alone hath immortality." Then He speaks about the life that is in Christ Jesus, and in his maturity of thought declares that in order that he may attain unto the resurrection of Christ he would enter into His suffering and death. "If the spirit of Him that raised up Christ from the dead dwelleth in you, He that raised up Christ from the dead shall also quicken your mortal bodies by

His spirit that dwelleth in you"; i. e., if you would share the future with Christ you must now become possessed by the spirit of Christ. In none of Paul's writings is it suggested that there will be a resurrection of the wicked, though there are many passages which speak of our all having to stand before the judgment-seat of Christ. The references as to the time when that is to be, show that the idea was connected with the Messianic Kingdom. When telling us why Jesus was different from others in His experience, Paul says that it was through the spirit of holiness that was in Him that He was brought again from the dead, i. e., the life beyond which is Christ's was the result of an ethical condition.

Now all of this illustrates the naturalness of the whole conception of life in Christ. He is a further stage in the eternal purpose. He is the power of God expressed savingly. He is the second Adam. The blessings which are in Him are distinct from any that are in man apart from Him. He that hath the Son hath the life. It is because of the profound significance of the new life that the author of the epistle to the Hebrews exclaims, of those who are slipping back from it into what we may call the Adamic life, "How shall we escape if we neglect so great salvation." It will be seen that to men who, like myself, have fully accepted the modern view of life known as Evolution, the need of Christ, the significance of Christ, the saving work of Christ, is not minimized but greatly enhanced. To be without Him is indeed to be a son of loss.

THE END